THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Musings for Lent.

THE Church assumes her weeds of mourning now!
From every wall
Pluck the green bough,
Meet emblem for the Christmas festival,
And in the garb of penitence array'd,
Go forth with JESUS to the desert shade.

Raise the sad psalm with sorrow's deepest notes!
No more on high
So gently floats
The angel's anthem through the clear blue sky;
With silent harps the heavenly phalanx press,
To hover o'er the darksome wilderness.

LORD! we have hail'd with songs of holy mirth,
With praises said,
Thy lowly birth,
Kneeling at Bethlehem by thy manger bed,
Like the old Magi, wanderers from afar,
Led by the guidance of thy natal star;

And from thine hour of darkness shall we shrink,
Or fear to go
With thee to drink
Of thy deep cup of agony and wo?
Shall we too turn and leave thee drear and lone,
Bending beneath a burden once our own?

No! we will keep the vigil at thy side;
Nor dread indeed,
Thou being our guide,
To follow on wherever thou shalt lead;
With thee the desert, garden, cross to share,
With thee thy glory in the upper air.

We cannot know the radiance of the day,
Nor morning's light,
Till pass away
The murky clouds which veil the world in night;
So must the desert and the cross be ours,
If we would wear heaven's amaranthine flowers.

And as the stars at midnight brightest gleam
Amid the gloom,
So shall hopes beam
With fairest rays around the Saviour's tomb,
And from the clouds of Calvary shall shine,
Like diamonds glistening in the dreary mine.

On then with CHRIST! and humbly kneeling there,
Heave many a sigh,
Breathe many a prayer
For the dark sins which stain the years gone by;
And day by day, till the long fast is through,
Entreat of GOD to make the heart anew.*

Nor doubt the solemn season shall be blest;
The soul shall gain
That peaceful rest,
Which it had sought on earth so long in vain;
And angels thence shall wing their way to heaven,
Rejoicing one more sinner is forgiven.

So when at length the blessed Easter morn,
Amid our grief
Shall brightly dawn
To waft the widow'd Church, its sweet relief;
Dying with CHRIST, with CHRIST we shall arise
To set our hearts on things above the skies.

Cambridge, Feb. 22. B. D. W.

* See Collect for every day in Lent.

THE CHURCHMAN.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

THE twenty-third annual report of this important engine of good in our Diocese, has just been received. It discloses the fact that the Society is educating *five* individuals for the ministry, and supporting *eighteen* missionaries in the Diocese. The wants of the Education department are strongly stated. Unless sufficient means be provided to sustain them, *four* of the beneficiaries will be compelled to abandon their studies. This is a pressing exigency, which we trust will be fully and promptly met.

The Tract department, acting through the agency of the Female Episcopal Tract Society, has been as efficient as heretofore, and greatly aided, by a bequest of $500, in its useful efforts.

The Missionary branch, the main stem of the Society, has been not less effective than in former years. During the past year, at various times, 22 have been, and at present 18 missionaries are, laboring for the Society in various districts of the State. "Their labors are generally acceptable. The number of congregations sustained by them is more than 40. The Board have great satisfaction in expressing their conviction of the value of the labors of their Missionaries *generally*, and of the faithfulness and zeal with which they aim to fulfil their high commission. Too strong an interest in behalf of the missionary establishment of the Diocese can hardly be excited. Let it be sounded from one end of the Church within its limits to the other, that our State is missionary ground. In various districts, congregations might be collected and churches built. Several applications are now before the committe of missions, which they are unable to meet from want of adequate funds to enable them to offer to clergymen the small pittance to which the scantiness of our treasury compels us to restrict the missionary compensation. The Board also are apprized by several of the clergy of the State, as well as by the Right Rev. the Assistant Bishop of the Diocese, that upon holding out the slightest encouragement that Missionaries would be sent, applications would be made for them by Episcopalians in many sections of the State. Alike, therefore, for its present importance and for its prospective usefulness, may our Missionary department appeal to the members of the Church, for augmented zeal and more enlarged munificence in its behalf."

The amount of moneys received independent of bequests is about $1800. The expenditures equal that sum. We notice two bequests, one of $1000 from Mrs. Esther Waters, and one of $50 from Dr. Montgomery, evidences of interest in Missions and of devotion to the Church of Churches. We have so often borne our unqualified testimony to the excellence and usefulness of this Society, that we shall but reiterate our commendation of it to the Episcopal public, and insert the concluding paragraphs of the report, with our hearty amen.

"The Board have thus presented a concise general statement of the concerns of the Society. They cannot conclude without a renewed appeal to their brethren in the Church in behalf of this institution. It ought to overwhelm us with mortification, that the Society for the Advancement of Christianity in Pennsylvania, has expended for that high and holy object, during the year which has closed, but $1800. Is this to be the limit of the annual contributions to its funds? Is this the boundary which is to circumscribe the sphere of its usefulness? The average annual receipt into the Treasury for the twenty-three years of the existence of the Society, is but $1800. With this limited income, what has the Society been instrumental in accomplishing during that period? It has had in its employment more than *seventy* Missionaries. It has been instrumental in collecting and sustaining more than *sixty* congregations. It has aided in securing the erection of about *forty* church edifices. Add to this its agency in the distribution of Bibles, Prayer-books and Tracts, and the many individuals who have tasted its fostering beneficence in prosecuting their studies for the ministry, and you have a meagre statement of its usefulness. For who can tell how many wandering sinners it has brought back to "the Bishop and Shepherd of their souls?" Who can compute the numbers it has been the means of continuing in "the Apostles' doctrine and fellowship, and in breaking of bread and in prayer?" Who can disclose into how many hearts it has poured the balm of Christian consolation and Christian hope—to how many restless consciences it has imparted "the peace that passeth understanding"—or how many adults and infants brought by its instrumentality into the ark of CHRIST's Church, have been made steadfast in the faith, joyful through hope, and rooted in charity, and so passed the waves of this troublesome world, as finally to have reached the land of everlasting life?

The actual and ascertained benefits of this Society, give it an overpowering claim upon our present and our continued liberality. And could the portals of heaven be thrown open to our view, the voice of multitudes now reaping *there* the seeds of immortality which it had sown, might send to our ears and hearts a thrilling attestation to the value of our Institution, and in accents like the voice of many waters, might repeat the exhortation of the Apostle, to "do good unto all men, and especially to them that are of the household of faith." "For our brethren and companions' sake," then, "let us wish it prosperity, yea, because of the house of the LORD our GOD, let us seek to do it good."

From the Gambier Observer.

SENEX'S PRINCIPAL REASONS FOR BEING A CHURCHMAN.

MR. EDITOR,—There are several reasons why I prefer to be a Churchman,—one is, because the old Church is so regular and peaceful;—one is, because the doctrines of the Gospel are thoroughly interwoven with its services,—one is, because it allows all reasonable latitude of opinion upon non-essential points,—one is, because it is the old stock, from which the various sects have sprung, and from which they ought not to have unreasonably separated, so as to occasion the division and confusion that prevail among us.—But the main reason for my preference is, that it is a regular branch of that visible body which our LORD constituted, and to which the Apostles belonged.

About 300 years ago, when popery had long extended over the west of Europe, our ancestors became convinced that some doctrines and practices in which they had been educated, were wrong, and ought to be laid aside. By examining the Scriptures, and the writings of the primitive Christians, who lived before popery was introduced, they ascertained that it was wrong to worship images or saints or angels,—wrong to acknowledge the pope's supremacy, or to expect any priest to pardon their sins. But they found that these corruptions were introduced long after the Apostles' days; so they did not feel at liberty to throw away the Church because that it had been defiled, but chose to throw away the corruptions, and to retain the Church as it had been before. They found some things in the liturgy, some things held as sacraments, and some orders in the priesthood, which were not known in Scripture or in the primitive Church. These they thought proper to reject, and preserve the Church itself, with all the offices and ceremonials which had been originally appointed.

Soon after the Apostles' days Christianity was established in England; the Church was organized by Bishops and Clergy, and so has remained to this time, and though popery crept in about the year 600, and the English were obliged by the Roman government to submit to it, yet they did not go to Rome for their ordinations. The Episcopal order which they had before received, remained among them, and has descended down to this day. Though popish influence for a time prevailed among them, it could not destroy their ministerial succession.

In the primitive days there were Bishops in all the Churches, with presbyters and deacons under them. Even Calvin, who about 300 years ago formed the first Presbyterian Church that was ever upon earth, tells us that in ancient times "the presbyters chose one of their number in every city, to whom in particular they gave the title of Bishop." He admits that the Bishops were always ordained by Bishops, and that they ordained the inferior clergy. He wrote to the king of England, that he would have Bishops in his own Church, if he could obtain them, and even denounced a severe anathema against those who could have good Bishops, and would not submit to their superintendence.

St. Jerome, who lived about the year 350, comparing the Jewish and Christian dispensation, says, "We know that what Aaron and his sons and the Levites were, Bishops, Presbyters and Deacons are. He speaks to the Church, "The Apostles were thy fathers; but now they have left the world, thou hast the Bishops in their stead." Again he says, "The Bishops hold the place of the Apostles." He also calls "Presbyters priests of the inferior degree, and Deacons the third degree.

About A. D. 220, the great council of Nice was held; and the history informs us that above 250 Bishops attended, besides many Presbyters and Deacons. The same history gives the names of the Bishops in four different Churches from that time back to the Apostles. A. D. 260, lived Cyprian Bishop of Carthage, who had many Churches and ministers under his care. Among his many letters to his Churches, after being driven from them by persecution, he begins one in this way: "Cyprian to his Presbyters and Deacons, and to all the people his brethren." In another letter, "It is not left to our own choice, whether Bishops shall rule, but is the will of our LORD and Saviour." Again, "What reason have we to be afraid of the wrath of GOD, when some Presbyters, neither mindful of the Gospel nor of their own place, nor of the Bishop set over them, assume all to themselves, which was never done under our predecessors." Irenæus, Bishop of Lyons, who was put to death by the Heathen about the year 200, says, "We can enumerate those who were appointed by the Apostles Bishops in the Churches, and their successors, all the way to our times." He refers to the Church at Rome being the most eminent, and recites the names of twelve Bishops from the Apostles down to that period. "By this ordination and succession, he says, the doctrine of the truth hath come even to us." In the same age lived Tertullian, who speaks of the series of Bishops running down from the beginning by successions, so that each one may have some one of the Apostles for their predecessor: "For in this manner," says he, "the apostolical Churches have their origin,—as the Church at Smyrna had Polycarp placed there by John,—the Church at Rome had Clement, ordained by Peter; in like manner the rest had grafts of the apostolical seed, "who were appointed by the Apostles." Speaking of our particular Church he says, "The succession of Bishops rehearsed to the beginning will stand in John their author: thus likewise the excellency of the rest is recognised." We will mention but one name more, Ignatius, a disciple of John, and Bishop of Antioch. After a diligent exercise of his office for forty years, he was about the year 110, ordered by the Emperor Trajan to be carried to Rome and there suffered for the faith. While on the way he wrote a number of epistles, which are now extant. To the Magnesians he speaks of Damas their Bishop, Bassus and Apollonius Presbyters, and Sation a Deacon, and says, that "Sation was subject to his Bishop, and to the body of Presbyters." He says to the people, "It will become you not to use your Bishop too familiarly on account of his youth, but to show all reverence to him, as I perceive your Presbyters do." Again, "Study to do all things in a divine concord, your Bishop presiding, your Presbyters as the council, and your Deacons intrusted with the ministry of JESUS CHRIST." And again, "Study to be confirmed in the doctrines of our LORD; that ye may prosper, together with your most worthy Bishop, and your body of Presbyters and your Deacons which are according to GOD." In an epistle to the Trallians he says, "It is necessary that without your Bishop," that is, without his approbation or assent, "ye should do nothing: also be subject to your Presbyters; the Deacons also, as being ministers of the mysteries of JESUS CHRIST, must please, &c." In like manner let all reverence the Deacons, and the Bishops, and the Presbyters; without these there is no Church." Again in the same epistle, "He that does any thing without the Bishop, and Presbyters, and Deacons, is not pure in his conscience." (From the Greek word *Presbyter* is derived our *Priest.*) Writing to the Philadelphians he "salutes them in the blood of JESUS CHRIST, especially if they are at unity with their Bishop and Presbyters and Deacons." In this Church, as he tells them further, "there is one Bishop, together with his Presbyters, and Deacons my fellow-servants." Again, "I cried while I was among you, attend to the Bishop, and to the body of Presbyters, and to the Deacons." Finally he says, "Other neighboring Churches have sent them some Bishops, some Priests and Deacons. To the Church in Smyrna he says, "See that ye follow the Bishop, and the body of Presbyters and the Deacons as the command of GOD." And at the close of the epistle, "I salute your very worthy Bishop, and your venerable body of Presbyters, and your Deacons my fellow-servants." Writing to Polycarp at the same time, he calls him Bishop of the Church which is at Smyrna, and says, "My soul for theirs, who submit to their Bishop, with his Presbyters and Deacons; and let me take my lot with them in the LORD."—A multitude of other quotations might be taken from ancient writers to the same effect; but these are amply sufficient to show, that there were Bishops in the primitive Church, even up to the Apostles' days, and that Priests and Deacons were of lower orders. And there is sufficient evidence that such was the case every where down to the time of Calvin, past the year 1530. At the same time, none but Bishops were allowed to ordain. In the first 300 years, when the Church was the most pure, there is not an instance upon record of an ordination performed by any other person; and the few cases mentioned afterward were pointedly condemned, and were not considered valid ordinations.

(*To be continued.*)

Extracts from the Pastoral Letter of Bishop Ives.

DAILY EXERCISE OF BENEVOLENCE.

WHOSE heart has not melted, in view of the toils and hardships, the prayers and sufferings, the humiliation and death of the man of sorrows! And yet these are to be the measure of our love to one another, even if necessary to the *last.* "Herein perceive we the love of GOD, because he laid down his life for us; *and we ought to lay down our lives for the brethren.*" This is indeed strong language, and may be regarded in a degree figurative; still it sets forth, with an emphasis truly appalling to the indolent and selfish, our duty to our brother—the truth, *that no man liveth unto himself*—that *we are not our own*—but, that *having been bought with the precious blood of* CHRIST, we are under the heaviest obligation to glorify him, by carrying forward to the very extent of our power, that work of benevolence among men which he so signally commenced. In short, the expression is meant to inculcate in the most emphatic manner, our duty as the *ransomed of the* LORD, to those who need our advice, our prayers, our alms, and self-sacrifices; and also to show the spirit in which that duty is to be discharged: that we should possess the *mind that was in* CHRIST JESUS—cherish within us something of that heavenly zeal which brought our Saviour to this miserable world, animated him as *he went about doing good*, and prompted him to pay with his own blood the price of our redemption from wo.

In view of truth like this, and who does not see that it is the truth of GOD, what are we authorized to expect from the man who is blest with a knowledge of atonement by the death of CHRIST? Are we to consider him at liberty to concentrate his thoughts and efforts upon his own soul and body; to wrap himself up in the narrow covering of his private concerns, and to shut from his mind the interests of the Church of GOD and the well being of his dying race, except as he may be forced to think of them by some direct and stirring application? That these topics are to be left to the few, whose piety may have gotten the better of their avarice, or whose office may compel them to be occupied about holy things? Or have we not here brought to view a principle of action for every Christian man,—*a spirit of doing good to others* that should spring up in every heart, so soon as the heart is capable of perceiving its obligations to CHRIST, and should pervade every desire, design and action of the life, while that life shall last?

The work of Christian benevolence then, is the work of *every individual and of every day.* Instead of the inquiry—"When will these calls upon me cease?"—the sinner, *for whom* CHRIST *died*, may be expected daily and anxiously in search of ways in which to manifest his gratitude for the enjoyment of GOD's mercy, and to make some return in acts of kindness and charity to his destitute fellow-men: to be meditating how he may increase his earnings, or lessen his expenditures, *that he may have to give to him that needeth*, or *to lay by him in store on the first day of the week, as* GOD *hath prospered him*, that, when the claim of the necessitous is presented to him he may be able to meet it.

To be engaged habitually for the good of others, affords the best security to the advancement of our personal welfare. Had we nothing to strive for but an earthly inheritance this would be true. The needful good things of time are, by divine promise, *to be added to him* "who seeks *first*," or *supremely*, "the kingdom of heaven." Neither is this promise a mere matter of revelation; thousands have experienced its truth. It is verified almost daily before our eyes. Who has not remarked that the truly benevolent man is blessed in his basket and in his store? that *the liberal soul is*, in truth, *made fat?* But this is not what the child of a heavenly father chiefly desires. His treasure is above; and there are his supreme affections. It is that treasure which he longs to see increased; and it is in reference to that principally, that I would press upon your regard the practice in question. It will furnish one of the most effectual safe-guards in this world of temptation. Let the feet of the Christian be once firmly fixed in those paths of benevolence which the Saviour trod—let his heart be lifted above the grovelling desires of mere self-love, by the divine temper of doing good—let it be his daily prayer, carried out into his daily action, that his guilty race may become reconciled to GOD through faith in his crucified Son, and where is the insinuating artifice that can entice him *into the way of sinners*, that way, which, at every step, runs counter to every human good!

In the prosperous career of business, the heart of the Christian lies open on every side to the incursions of evil. Pride, covetousness and pleasure take advantage of each unguarded moment to insinuate themselves into his affections: and they are too often and too fatally successful. Their progress is so silent as seldom to awaken suspicion of danger, till ruin is hard at hand. Now, from these so common foes, the good man may find protection in the *habitual practice of charity:* and protection of the most effectual kind, as it shuts out the evil by pre-occupying the mind with good. A daily contemplation of the miseries of his fellow-men, while it checks the engrossing passion of avarice, and dissipates the bland seductions of pleasure, will at the same time suggest too many humiliating considerations to allow of any other sentiment than compassion for the needy, and gratitude to GOD for his own distinguishing blessings. This will help too, to settle many a perplexing query about worldly amusements. It will often save the Christian the trouble of examination into the lawfulness or unlawfulness of an indulgence, by engaging his sympathies so strongly for the unfortunate as to make him feel that he has neither time nor substance to squander, while so so much spiritual suffering is still unrelieved. Thus the sphere of doing good he finds most congenial *to his growth in grace.**

And here, the thought may not be irrelevant, that this practice of charity is to outlast all other employments, except *praise to* GOD *and the Lamb.* Mutual offices of kindness, errands of disinterested love, are, without doubt, to occupy a large space in the fair field of our labors above. While all secular employments will cease with the wants of the dying body, and all cares for the soul be remitted, when the soul shall have been saved, the spirit of heaven-born charity will still survive, to animate the breasts of the redeemed, and lead them on for ever in the delightful work of *doing good.*

Surely it will make us better, to cultivate a temper and a habit *now*, which are to be identified with our immortal nature!

* Here I might have added, the good effect of *systematic charity* in promoting *frugality*. Habits of wastefulness and negligence are often caused, or very much strengthened, by not having an engrossing object before the mind, upon which to bestow those fruits of our labor, not called for by our own necessities. But let us be daily reminded, by daily acts of charity, of the just claims which the destitute have upon us, and we shall be aroused to the importance of husbanding our means, of augmenting them in every proper way, and of checking all lavish expenditure.

And in how many cases, GOD only knows, this habit of doing good might be the instrument of saving our children from a ruinous prodigality.

GOD has mercifully adapted the duties of life, to the remedying of its evils; made charity to our neighbor an efficient and essential means of securing and advancing our own happiness.

From the American Presbyterian.

PRESBYTERIANS NOT CHARGEABLE WITH PERSECUTION.

IF all the Christian Churches and denominations of the present day are held amenable at the bar of public opinion for the errors maintained and for the enormities perpetrated by their Christian predecessors, Presbyterians will not shrink from their full measure of this responsibility. Nor do they dread any historical scrutiny or comparisons which may be instituted. In Great Britain, during the entire reign of the Stuarts, they suffered the most unrelenting persecution. That they occasionally retaliated upon their oppressors with tremendous fury; and that they sometimes persecuted, in the worst sense of the term, will not be denied. *But upon the soil of America, they have never persecuted a solitary individual.* This negative virtue may, however, have been the result of a mere want of power rather than of inclination. I speak of facts, not of motives. I am aware that they are often confounded with the worthy Puritans of New England; and hence made to share largely in the obloquy which has, with or without reason, been so profusely heaped upon the latter by no very impartial judges. But this is a mistake. Presbyterians were, either by their own choice or by the policy of government, as effectually excluded from the early settlements of the Pilgrim Fathers, as were Jews, Quakers and Papists. Nor did a single Presbyterian minister find a *home* in all New-England, until about the year 1719—when a few Irish families, with their pastor, were permitted or induced to settle at Londonderry in New-Hampshire. And at this day, there are only about twenty Presbyterian clergymen in the six New-England States. I do not say that Presbyterians were ever persecuted in New England, or that any oppressive laws were enacted expressly against them. All I mean to assert is, that they never attained the slightest degree of political influence in any part of that country, and consequently could never have persecuted other sects, as many affirm.

They did not persecute the Roman Catholics in Maryland, as has been often proclaimed, and as multitudes still ignorantly believe: and for the best of all reasons: they never possessed the power of persecution in Maryland. They were themselves but barely tolerated in Maryland before the late Revolution. And even this precarious toleration was extorted from public opinion and never sanctioned by law, and was always attended with many vexations. It was under the government of England, and by the introduction of English laws, civil and ecclesiastical, that the Roman Catholics were deprived of the religious privileges originally guarantied by royal charter to Lord Baltimore.

I have carefully traced the progress of Presbyterianism throughout the British Provinces of America down to the epoch of our Revolution; and I defy any man to produce a single case of persecution by Presbyterian authority or influence upon this continent. They were often persecuted, and generally liable to persecution, in New-York, Virginia and elsewhere. Nor did they any where, within the limits of the Middle and Southern Colonies, enjoy all the rights and franchises of British subjects, by law or charter or courtsey, except in New-Jersey, Pennsylvania and Delaware; and also in Maryland, prior to 1688.—*President Lindsley.*

From the British Critic.

ENGLISH THEOLOGY.

WITH regard to the other question, it may be a favorable prejudice on our parts, but somehow or other we cannot help thinking that the regular, and, as we may so call it, the *unspeculative* turn of our theological writers, particularly on subjects of ecclesiastical history, has tended, under the blessing of GOD, hitherto to keep many an eye and a heart from wandering; speculation and theory are all very well in intellectual gladiatorship, but in other respects they, like metaphysics, yield no fruit.

"I dread the boasted lights,
That all too often are but fiery blights,
Killing the bud, o'er which in vain we grieve."

We, in fact, cannot but avoid thinking that what Sanderson says of zeal may be applied to speculative history. "A right *zeal*, grounded upon *certain knowledge*, and guided by godly *discretion*, like fire *on the hearth*, is very comfortable and serviceable; but *blind* or *indiscreet* zeal, like *fire in the thatch*, will soon set all the house in combustion." Speaking thus plainly, we are far from wishing to lead any from research; we only beg that it may be with caution, that so no "*rudis indigestaque moles*" may be sent forth with unsubstantiated boldness. It is, indeed, and the present times of *neologism* are such as to make us ready and anxious to avow it, our opinion that the course pursued by our own writers is the safe and open way;—nor do we think that any book of the present day could be quoted in which the plain, straight-forward facts of ecclesiastical history are more truly and indifferently set forth than in the work of Dr. Burton,—on which, though we have said so little, we have thought so much. In support of what we have *here* said, (for it is quite out of the question to think that any man should have inclination, even if he had time, to read the continual *brochures* issuing from the German press on speculative matters, where it is said that one man in every 511 is an author,) we think that any one might form the same conclusions even from the publications of Mr. Rose and Mr. Pusey on the state of theology in Germany,—works which, though unfortunately controversial, contain, nevertheless, a vast deal of information, which our own residence abroad, and reading on such points, lead us thus publicly to declare.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS STILL.

"Old wounds need vinegar as well as oil."
New-England Memorial, p. 197.

IN my last paper an attempt was made to show that the Puritans were treated in England with a consideration which has never been acknowledged—a consideration which was requited with ungenerous, nay, implacable enmity, breaking out, wherever occasion offered, into lawless violence,* or undoubted treason.† The *key* to my view of the subject is contained in the fact, which is kept from sight by Puritan sanctimony, as studiously as Mr. T. T. Waterman says, (in most unsavory figures,) "the bloated and rotten carcass of the ecclesiastical harlot" is "hid from public view" by the "flowing robes and balloon or inflated sleeves" of "cardinals, deans and bishops." I have indeed *once* caught this *key* peeping out of a pocket, the flap of which would have closed like a steel-trap, had a fear been indulged that a Churchman's hand were seizing it, for a use like the present. Here it is, however, picked up, it need not be said how, from a quotation of Hubbard's *manuscript* history. "It is certainly known that the old Non-conformists, and GOOD OLD PURITANS of Queen Elizabeth's and King James' time, did in many things not symbolize with the Separatists: the one endeavoring only a reformation of some corruptions, retained or crept into the Church (as they thought) either before or after its reformed state; the other, not content therewith, stood as stiffly to maintain a necessity of disannulling their former Church-state, as that, *like a vessel once infected with leprosy, it must be broken in pieces to be new-cast.*"

My aim was to show that these folks (a grade beyond iconoclasts—who would break even churches in pieces like a potter's vessel) were not treated with harsher severity than they deserved. The government evidently saw that the contest between them and itself was one which no compromise, no reform, no conciliation would ever settle. The reciprocity, as the man said, would all be *on one side.* It was a war of extermination on the one hand, and of self-defence (*pro aris et focis*) on the other. This is the unvarnished picture of the case, and with reference to it, should we ever scrutinize and estimate all the (so called) persecutions of the Church of England. The severities of that Church were but necessary acts of policy. Yes, I fearlessly pronounce them such; and if formal justification be requisite, it may be found in the fact that *precisely the same policy* was adopted by the very upbraiders of that Church, when at the safe and convenient remove of 3000 miles: a policy, which even a Unitarian has consecrated, by the curious synonym of "watchfulness or intolerance." (Bancroft's America, i. 426.) Your readers will remember what outrageous, offensive and self-attainting epithets the Puritans applied to this Church and to her most honored ministers. Now, no doubt they considered it a most heaven-daring crime to retort on such blackguardism (see more of it, Grant's English Church, i. 440) the penalties of a civil court. Aye, but see how equanimous is their own temperament, under "the peltings" of a similar storm. "At this court," (see Savage's Winthrop, i. 56,) "one Philip Ratcliff, a servant of Mr. Craddock,‡ being convict, ore

* Compare such instances as Howell gives in his letters, p. 506.

† Grant's English Church, i. 456. Possibly it may amuse your readers to have part of the epitaph which church-wags of the day wrote for the traitor (i. e. traitor 'by special desire') alluded to by Mr. Grant.

Hic jacet ut pinus,	O vos Martinistæ,
Nec Cæsar, nec Ninus,	Et vos Brownistæ,
Nec Petrus, nec Linus,	Et vos Barrowistæ,
Nec Magnus Godwinus,	Et vos Atheistæ,
Nec plus, nec minus,	Et Anabaptistæ,
Quam clandestinus,	Et vos Hacketistæ,
Miser ille Martinus.	Et Wiggitonistæ.
Videte Singuli.	Et omnes Sectistæ,
	Quorum dux fuit ister.
	Lugete Singuli.

‡ They did not let even a menial escape their lynx-eyed vengeance.

tenus, of most foul, scandalous invectives against our churches and government, was sentenced to be whipped, lose his ears, and be banished the plantation, which was speedily executed." In 1643, Samuel Gorton and others were taken prisoners in Rhode Island, (persons not belonging to Massachusetts!) tried for "blasphemous and wicked errors," (they did not believe in Puritan SUPREMACY,) narrowly escaped with life, and were condemned to work like convicts, and "wear irons upon one leg." So inexcusably and unmixedly tyrannical was this proceeding, that Mr. Savage well says, in a note, (Winthrop, ii. 149,) "It must be inferred that no place *but England* was left for the unhappy schismatics." These are but solitary cases, Mr. Editor, but if your readers wish for an algebraic exhibition of their parallels, after the principles of the *infinite series*, it is much at their service. My word for it, I can ransack the archives of Puritan story, and match every instance of Church of England severity, by an equal instance if not a greater.

As I contemplate the tribute which "*the good old Puritans*" would have extorted from the English government, and the assaults (for they were no less) by which the tribute was attempted to be wrung, I often ask myself, why—what possibly consistent argument can be urged, that this government should have acceded to their wishes? Here sits our modern Puritan eulogizer, whose republican doctrine is that the majority should rule, and with the ineffable self-complacency of a Turk, smoking his opium and stroking his beard, marvels that the people of England should have preferred a monarchy and Episcopacy, and should not forthwith have doffed their insignia at the bidding of an imperious and contemptuous few, and presented the spoils into their sovereign hands. Truly this is an edifying spectacle: it reminds one of the *sequitur* in the sorites of Shylock the Jew,

"Shall I bend low, and in a bondman's key
Say this: 'Fair Sir, you spit on me last Wednesday,
You spurn'd me such a day; another time
You call'd me dog; and for these courtesies
I'll lend you thus much moneys?'"

A great nation not to manage its concerns in its own way, but to submit without question to the *dicta* of a petty clan, whese best commendation is, that themselves think themselves holier, wiser, and worthier; and because it will not, and says to the disgorgers of rancid and mephitic abuse, *procul abeste profani!* it is to be viewed with vast surprise, and its conduct decried and registered, for a whole genealogy of defamers, as the acme of tyranny? O modesty, truth and candor, how can men prostitute your sacred sanctions to abet such perversions of right and reason! *Where* they can it were not wonderful, if "total depravity" held undisputed sway.

But is it less than simple fact to represent the unabated demands, the acrimonious aspersions, and the demolishing schemes of your "whole figure" Puritans, as thus grasping, selfish and vengeful? What if Episcopacy and a hundred other things were associated with the government of England, which we e. g. might not relish? To us, what would be such a condition of affairs, if the people chose to have it so? and that the people of England did choose to have it so, is evident from their solicitude to throw off the new yoke and burden of Presbyterianism and Independency, and return to the old ones of an Episcopal king, as manifested in the Restoration of 1660. Suppose that the Indians in our Southern States had gravely informed us that we were prodigiously in error for upholding a president, and that it would better please their superior consequence and sagacity, to have us governed by some scores of petty sachems, I wonder, Mr. Editor, if like the famous "Big Bull" of their tradition, they would not have found themselves transported beyond the Mississippi, at a single jump!

Oh, it is a detestable argument (reviving it is to be feared even in these modern times) that a body of men, who decree themselves right, may forsooth denounce and overturn the entire fabric of a state which, unfortunately, cherishes opinions and practices not according with their approved pattern. And it must be said, that of all places on the terraqueous globe, New-England is the most inapposite to countenance and abet it. For I know not the people beneath this sun, so zealous of their habits, institutions and privileges, (right or wrong,) as New Englanders—not the people, who would sooner feel or thrust away infringement upon their self-interpreted freedom—not the people who would more stoutly, fiercely, unshrinkingly, unfailingly, defend it (true freedom or false) to the utmost impulse of strength, and the latest beat of the heart. And yet, (*mirabile visu!*) among such a people do we find the most ruthless denouncers of the self-defending severities of the Church of England—severities inflicted on those who, when the Church had not (unlike Mahomet's angels) an arm to reach across a hemisphere, wielded the power of such severities without one scruple; and prosecuted them with a vehemence so unpausing, and an immutability so dire, that Christian courtesy and charity shrink aghast from the dismal exhibition.

But I am losing too much time on a subject so full of *semina rerum*, that one is betrayed into digressions at every step. My object is to adduce and impress, if possible, the salutary and rigidly just idea, that of all censors on the globe, the Puritans and their posterity should be the last to complain of ecclesiastical usurpation and civil penalties. If the proposed tender of Charles Butler, (see his Book of the Roman Catholic Church,) that the cruelties of Mary to the Protestants would be kept in abeyance, if the cruelties of Elizabeth to the Catholics were also, has any fitness, much more would the tender have which should be made on the side of the Puritans, that they would never disparage the Church of England, or vilify the name of Laud, if Churchmen would not count their own enormities, or blazon those of Endicott, whom the Quaker historian, Sewel, in the anguish of his soul, cannot refrain from pronouncing "extravagantly severe —cruel—barbarously ungrateful and bloody."§ I say, *on the side of the Puritans*, for they were the aggressors. The Church of England was in the field before them. It had the right, the vested right of possession. It had, what a Puritan taste so much delighted to see confirmed by a charter, "the entire property of the soil." Then these advocates of liberty and equality, on all occasions when they might be gainers and not losers by the doctrine, enter the scene, and obtrusively declare that these things ought not so to be. We ought to have a freehold here, they preach: our pleasure ought to be consulted in the management of Church and State, and if our wishes are not regarded, *per fas aut nefas*, we will do our best to gratify them. And because their presumptuous rudeness is not succumbed to, and their unwarrantable claims are not conceded,—because when they are not, and even force and cunning fail in making them effectual, they, in the vexation and chafing of foiled ambition, abandon England to play their favorite game on a more hopeful soil, of which they contrive, with most *unworldly* wisdom, to obtain "the entire property," then (oh certainly!) they are persecuted by a horde of demoniac tyrants, by those miserly "caterpillars of the world, who consume yearly 2500 or 3000 pounds," and they fly in pious horror from their father land, for "A PURELY RELIGIOUS CAUSE"!!

This brings us to a new point in our devious subject, the self-exile of the Puritans from Europe, which has been ascribed, without equivocation, to the cause just specified. Says John Norton in 1659, with a dogmatism perhaps inherent in the race, "It concerneth New England always to remember, that originally they are a plantation *religious*, not a plantation of trade."|| Increase Mather hath it thus: it was "with regard to church order and discipline that the good old Puritan non-conformists *transported* themselves and their families over the vast ocean, to these goings down of the sun." Says Justice Story, (Comm. on the Constitut., i. 46,) "The Puritans, persecuted at home, and groaning under the weight of spiritual bondage, cast a longing eye toward America as an ultimate retreat for themselves and their children. They were encouraged by the information, that the colonists at Plymouth were allowed to worship their Creator according to the dictates of their consciences, *without molestation*." Says the Rev. Mr. Francis, (Unitarian!) "The enterprise was, strictly speaking, an ecclesiastical concern, and presents the singularly striking case of a nation receiving its existence distinctly and wholly from religious causes." (History of Watertown.) And lastly, says even a Baptist, "The Puritans, a title of intellectual as well as moral nobility, left all the endearments of home for a purely religious cause." (Sermon of Wayland, Dependence of Science upon Religion, p. 20.) He says this, however, as do many, from having by its perennial repetition acquiesced unthinkingly in the singsong of the day, for in most illogical and infelicitous juxtaposition, we find on his very next page an intimation that even so late as 1765, his Baptist brethren were "almost every where oppressed" by those, on whom he had just bestowed the broadest letters patent with which aristocrat was ever honored. However, be this incongruity as it may, the representation which goes to maintain that the Puritans "transported," (unlucky phrase!) "transported" themselves for "a purely religious cause" is one which, as a responsible individual, I do formally, unequivocally and sternly deny, and ever will deny, as long as I have a tongue to speak with, or a pen and a hand wherewith to write. And I trust in doing this, I am not constrained to resort to the unsocial, and either proud or pitiable disclaimer of Unitarians, who so often tell us that themselves, and themselves alone, authorize a particular statement; but have not a doubt I can calculate on many hearty *amens* among my fellow Churchmen. "Strive for the truth unto death, and the LORD shall fight for thee," says an authority, which if, apocryphal, (Ecclus. iv. 28,) has all but the warrant of inspiration: it speaks its *sense*, if not its *words*, and I can act on it with uplifting confidence.

And now for the *reasons* which sustain your correspondent in his resolution. Pray, have we not had a glimpse of some already? Has not *something* been detailed to justify "good old" Owen Felltham's definition of a Puritan, "as he is more generally in these times taken, I suppose we may call him a Church-rebel; one that would exclude order that his brain might rule:" at least *something* to warrant the less questionable definition of the gentle Cowper, in one of his incomparable letters: (p. 65:) "Every circumstance of ecclesiastical order and discipline was an abomination to them." From the very fact, that the thorough-going Puritans, your "entire animal" men, were determined to have nothing short of absolute ascendency in Church and State, —had virtually adopted the motto of an imperial aspirer— "*Aut Cæsar, aut nullus*,"—is not the inference gained without painful circumlocutions, that they deserted England because this ascendency was unattainable? True, they conjured up a storm, and went away in the midst of it. During this storm, blows were given as well as taken, and the issue was not *then* to be, that Church and State should be sundered and ridden down in the desperate strife. The Puritans were vanquished, and compelled to tap the drum for a retreat: unwillingly enough, perhaps, for if they or theirs ever had one characteristic pre-eminent beyond all others, it was the disposition to have things after "the devices and desires of their own hearts:" doubtless the phrenologist would have found on them ample developments of self-esteem and obstinacy. They were compelled to retreat—yes, and they sailed for Holland, and strove to plant a lever there, for overturning institutions not congenial to their whims. But by mishap, there was no stand-point, no που στα, for them. "They were watched," says the philosophical and impartial author of 'European Settlements in America,' (vol. ii. p. 138,) whose work has been already quoted. They bore their *duresse* with such grace as they could, for eleven "long tedious years." But "restraining grace" was not one of their largest "gifts." The pent up fires would burst through, and we find them at length pushing for a theatre where their powers might walk abroad unmanacled, and they wield "the rod of empire," with none to molest or make afraid. But they were too wary and ambitious to be content with the skeleton frame of a government, unclothed with wholesome muscle—unbraced with nerve and sinew. Good care took they, therefore, to look not only after power, but the only vital aliment of power, that trash which saith the poet's paradox is something—nothing. They never braved a billow, till they had attempted to drive a favorable bargain with a company of merchants who had more capital and as much sharpness as themselves, and who, therefore, bound them in ten tight articles. (Baylies' Plymouth, vol. i. 18, 19.) They never stirred an inch toward "the goings down of the sun," till they had obtained under due sign and seal, a charter, whose munificent compass and unqualified endowments were perhaps without a parallel among similar instruments in civilized nations.

And being such, and attempting such things in England, and *there* failing—failing too in their fond schemes in Holland—then compacting with a band of avowed money-getters, and fortified by this all-embracing all-ensuring charter, they set up their standard on this distant shore: and all for "a purely religious cause!" They look after the profits of trade with eagle eyes, for they parleyed hard for a better bargain with their merchant partners: and all this for "a purely religious cause!" They are involved ere long in controversy with the dispossessed Aborigines, and soon the untutored sons of the forest sink away before their rum and gunpowder, and they batten on the soil, where their bones lay bleaching: and all this for a "purely religious cause!" They rule with a superstition and under the promptings of a priest-craft unsurpassed, if equalled, by all the mummeries of Popery, and the domination of a dozen Lauds, High-Commissions and Star-Chambers: and all this for "a purely religious cause!" They arrest, try, condemn, fine, imprison, fetter, maim, curse, banish, hang, and leave naked and unburied (save in the bowels of beasts of prey) their brethren in a common Protestant Christianity: and all this for "a purely religious cause!" They re-enact what Bancroft calls "*The worst statute in the English code*, that which did but enforce attendance upon the parish church," (America, i. 401,) and drag those whom they had *voted* to be heretics, and by the force of military as well as civil power, to hear teachers whom they had *voted* to be orthodox: and all this for "a purely religious cause!" (Winthrop's New-England, by Savage, ii. 142, 238.) They allow NO ONE the rights of a freeman, (O, apostles of liberty!) "not admitted of their Church;" and moreover, allow NO ONE to be tried, or judged. (O, devotees of justice!) NO ONE to be tried, or judged, "be it for life or limb, name or estate," but "by those of the Church," who Hutchinson admits "are in a sort *their* adversaries," that happen not to be of the elect fraternity: and all this for "a purely religious cause!" (Hutchinson quoting from Lechford, i. 30.) They utter such ribaldry and obscenity in the pulpit, (and against one whose sex might have been an abundant protection,) as should have disgraced a vulgar barroom: and all this for "a purely religious cause!" (Winthrop, by Savage, i. 271, &c.)

Yes, there is a nomenclature in which things like these may be not written down or cloaked over with "balloon or inflated sleeves," but written down, and mollified, if not justified, by the stolen and insulted sanction of "pure religion." There is such a nomenclature, in which, notwithstanding, the fines, and forfeitures, and imprisonments, and scourges of Archbishop Laud would be denounced as offences so rank as "to smell to heaven." Be it thus. We had rather be such as Laud, though he had less of prudence and judgment, than of zeal and honesty,* than such as these. We know that any advocacy for this ill-omened name, (how slight soever,) will be atrocious heresy with that undying implacability which cannot and will not admit, that all its offences against man have to man been deeply atoned for, by the ignominy and death of a scaffold. But we feel as if it were any thing but sin to defend him, (noble defender as he was of the Protestant faith: see his conference with the Jesuit, Fisher,) when even at this late day, we discover a very positive assertion declaring (Bancroft i. 312,) that, but for the Puritans England had never been Protestant. Venerable, but alas! Episcopal Lambeth! the blood of two of your martyred archbishops,—martyred by Romanists and by Puritans, were enough to wipe out whole pages of such calumniating depreciation.

Feb. 25th, 1835.

§ Well might he, for two things, to say no more. When Nicholas Upshal (himself a Puritan) ventured to expostulate with Endicott, he had him fined, imprisoned, and banished, and though he was weakly and old, and it was *winter*, said, '*I'll not bate him one groat.*' To Wenlock Christison he said, in open court, '*Unless you renounce your religion you die.*' Where are the passages in Laud's life to surpass these?

|| This is the man who, when a poor Quaker was beaten with a heavy rope, could gloat upon the sight and say, 'As he had endeavored to beat our Gospel ordinances black and blue, it is but just upon him if he be beaten black and blue also.' He must have been as famous for rhetoric as for charity. Sewel calls him '*the chief priest of Boston*.' Hist. of the Quakers, p. 243.

* Bancroft (America, i. 493,) admits Laud's honesty, and says, "It is not strange," that he and his associates should have esteemed "the inhabitants of Massachusetts" men of "refractory humors," who consented in nothing but "hostility to the Church of England, and designs to throw off the royal jurisdiction." (i. 441.) Indeed! And was it less "strange," that they should think many across the water were their proto types?

For the Churchman.

MR. EDITOR,—All Christians of enlightened minds are accustomed, in estimating the characters of their brethren, generally to give a proper place to the influence of peculiarity of temperament, providences, and external circumstances. One class of persons, however, seem to be denied the benefit of this common charity and justice. I allude to those whose religion is characterized by extraordinary seriousness—or if you please severity—of life and conduct: who think more of mortifying than indulging the body: and whose religious joy ever expresses itself more frequently in tears than in smiles. Such persons generally receive the character of well-meaning, but mistaken Christians; they meet with forbearance on the ground of their weakness, but yet are charged with injuring religion by presenting it to the world in a forbidding aspect. All due pains are taken likewise to disabuse those who are without, and the younger brethren within, of the impression which their example may produce. Now the breach of charity and justice here lies in denying to these Christians their proper respect and influence as models of the Christian life. Christianity was not intended for one class of persons only; nor was it meant to bring all to one state of feeling. And it would be no more rash—certainly no *more* rash—to make poverty of spirit the standard of Christian perfection, than it is to make cheerfulness. Which of the two is the higher standard, it is not my intention to inquire. Nor do I think there is any pertinence in the question; for both are only different developments of the same spirit. But considering the former as presenting one of the modifications of Christian character, I only ask that it be put upon an equal footing with others. "John the Baptist came neither eating bread nor drinking wine; the Son of man came eating and drinking." Is either to be disparaged? No: for "wisdom is justified of all her children."

The evil here complained of is owing, doubtless, to prejudice. Persons whose minds are of a brighter hue than those of the class of Christians under consideration, as they cannot sympathize with, are apt to misinterpret the feelings of the latter. They regard them as beings wrapt up in gloom; denying the common feelings of our nature, and worshipping the Deity only by fear. And yet could such persons have the patience and wisdom to go nearer and look into the hearts of those whom they so much misunderstand, they often would behold there, not indeed the lively prospect to which they have been accustomed, but such a rich and heavenly vision as would be likely very much to change their taste,—may I not add, for the better? Yes, there is joy in the bosom of the mourning pilgrim. The rays of the Sun of righteousness illumine his heart. But their radiance, like the hallowed light which beams through the painted windows of some Gothic fane, is mellowed and colored by the sorrowful complexion of his mind. I compare such a one to one of those superior oil-paintings of former days: an ordinary and transient observer will see nothing to admire in the rough and dark-colored picture. It is a chance if he even observe the figures of it. But a longer acquaintance will discover a richness of coloring and solidity of merit which would be sought for in vain among the ordinary productions of the day. Perhaps it will be said that this is violating that very impartiality for which I plead. So far as it is, I abide the issue. And I cannot help noticing here what I conceive to be an erroneous application of a principle which in its proper sense is very true. The principle is, that religion is designed to make men happy. That it is designed to make men happy in the world to come is most certain; and that it is designed to better the condition of human society generally in this world, no one will deny; and that it is designed to confer *religious joy* upon the individual, i. e. such joy as is consistent with penitence and self-denial, will not be disputed; but to say that it is designed to confer upon all men individually, *worldly happiness*, i. e. that exhilaration of spirits arising from worldly objects, which is generally understood by that term, is a proposition unwarranted by holy Scripture or sound reason. Not that such a feeling may not accompany, much less that it is forbidden by true religion; on the contrary, as has been stated already, it may be one of the developments of the Christian spirit. I only maintain that it is not the design of Christianity, and consequently the standard of its proper effect. The beatitudes of our religion are pronounced upon the meek, the poor in spirit, and the mourners, but not upon the opposite dispositions. And reason tells us that, sinners as we are, and daily offending against heaven, it becomes us not, in our present state, to demand enjoyment, but rather to exercise ourselves in humility and the virtues of the Cross. And which is the most favorable to the spiritual life let the experience of all Christians decide.

I. S. B.

For the Churchman.

MR. EDITOR,—A catechism of one of the gospels being a desideratum in the Sunday schools of America, and as yet none appearing, I shall endeavor to devote as much time as my occupation will allow to the explaining of that gospel which most briefly contains our Lord's acts, and should it meet with your approbation, I shall, from week to week, supply as much matter as your deservedly valued paper can afford room for. Should one eye see, in my humble endeavors to direct the straying or bewildered traveller to his long-lost home, a beacon to guide his footsteps to the cross of JESUS, I shall be more than rewarded.

A SUNDAY SCHOOL TEACHER.

GOSPEL OF ST. JOHN.

CHAPTER I.

When is the gospel of St. John supposed to have been written?

About the year of our Lord 97.

Does the gospel itself bear any evidence of its having been written later than the others?

St. John explains the customs of the Jews, which proves that at the time he wrote, the Church had spread among the distant Gentiles, who were ignorant of Jewish habits.

Can you point out passages in which such explanations are given?

Yes: John ii. 13; iv. 9.

Can you give any other reason why we may suppose this gospel to have been later written than the other three?

John alone mentions Peter as having been the person who cut off Malchus's ear, (xviii. 10,) which he would not have done if Peter was then alive, for he would have exposed him to punishment.

Was John much honored by our LORD?

Yes: he was called the beloved disciple of the Saviour; (xxi. 20; xiii. 23;) he could use more freedom with him than the rest; (xiii. 24;) and our blessed LORD, in his last agony on the cross, committed his mother to John's care. (xix. 26, 27.)

How was John occupied when he was first called to be a disciple? Matthew iv. 21.

What is the meaning of the phrase, "in the beginning?"

It means from all eternity. (Hab. i. 12. Prov. viii. 23. Micah v. 2.)

How does "in the beginning was the Word," prove that the Word was from all eternity?

The Word "was;" that is, the Word was in *being* in the beginning of all things, and as he then was, he could not then have been created.

What is the meaning of the words, "in him was life?"

In him essentially, dwelt life, as the author of it, and the giver of eternal life through his Gospel.

What is the meaning of, "and the life was the light of men?"

The doctrines connected with eternal life, through him, was the light given to guide men to heaven.

What is meant by the light shining in darkness, and the darkness not comprehending it?

The light of the Gospel was given to a world blinded by ignorance and sin, and that world would not receive it.

Who is meant by the "true light," in verse 9th?

That person to whom John bare witness, JESUS CHRIST.

What is meant by, "to them gave he power to become the sons of GOD?"

On them who believed in him he gave the privilege of being sons of GOD, by that spiritual birth in which new feelings and affections are created in them.

Does this convey a high idea of the power of our blessed LORD?

Yes; it shows that as he gives the privilege spoken of, he commands and changes the human heart.

What is the meaning of the words, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of GOD?"

That when men become sons of GOD, it is not of blood, nor of the birth of nature, but that it is altogether a spiritual and heavenly birth in the soul.

What is meant by "the Word was made flesh?"

CHRIST took our nature upon him, and became man.

In what respect was "his glory" beheld?

His glory was seen in the miracles he wrought.

What is meant by "full of grace and truth," in verse 14th?

The only-begotten Son was "full of grace;" that is, full of mercy and compassion toward men, and full of truth in his heavenly instructions.

In what respect did CHRIST come after John the Baptist, and yet was before him?

Though CHRIST came after John into the world as man, yet, as GOD, he existed from all eternity. (Col. i. 17.)

What is meant by our receiving "grace for grace?"

Grace in the greatest abundance.

How are the Mosaic and Christian dispensations characterized in the 17th verse?

A severe and rigorous "law," condemning every, even the slightest disobedience, came by Moses; but "grace," that is, mercy and compassion, came by CHRIST; as also "truth," as opposed to the darkness and types of the law.

Whom did the Priests and Levites mean by that Prophet?

Him, who it was foretold by Moses should arise like him; and is called "that Prophet" by way of eminence.

In what words did Isaiah foretell John coming as "the voice of one crying in the wilderness?" Isa. xl. 3.

Why did John apply to our LORD the words, "Behold the Lamb of GOD?"

Because it was under the figure of a lamb CHRIST was typified in the Old Testament; compare Exodus xii. 3, 46, with John xix. 36; and because it was under the same figure the meekness and the innocence of JESUS was foretold by the prophets; compare Isaiah liii. 7, with Acts viii. 32, 35.

Why does John say, "which taketh away the sin of the world?"

Because the death of CHRIST was not like the sacrifices under the law, sufficient as an atonement for one nation only, but for the sins of the whole world. See 1 John ii. 2.

What expression in the 41st verse proves that the Jews entertained an expectation of CHRIST's coming?

Why was our LORD called "the CHRIST," or the Anointed?

He was called "the anointed" to signify his character as king; as it was the custom to set apart to an office, especially the kingly, by anointing with oil. See Sam. x. I. Ex. xxviii. 41. Ps. ii. 2; xlv. Acts x. 38.

What did the anointing with oil particularly denote?

That the person was endowed with the gifts and graces of the SPIRIT.

What expression, in the 46th verse, shows that even good men are much bound to guard against prejudice?

To what did the promise that the disciples should see the angels of GOD ascending and descending upon the Son of man, refer?

Most probably to the various occasions on which angels afterward ministered to CHRIST, or bore testimony to him. (Matt. iv. 11. Luke ii. 9, 13; xxii. 43; xxiv. 4-6. Acts i. 10.)

For the Churchman.

OUGHT THE CHURCH TO ESTABLISH A GENERAL SOCIETY FOR THE DISTRIBUTION OF BIBLES, PRAYER-BOOKS AND TRACTS?—NO. I.

1. *What should the Church seek to accomplish?*

THIS question might be correctly answered by means of another, which, at first sight, seems widely different,— What do her members actually *wish* her to accomplish? We turn to every one of those members with confidence, that as long as they feel attachment to their Church their answer will be correct. We ever aspire rightly for the object of affection. The mother that has little care for her own conduct, can yet dream of perfection over her infant boy. But for this, it would be necessary that each one should free his mind from any thing partial and local, which now clouds his vision, and view this object of attachment as from a point in history. Viewing the Church thus, we ask, Could you wish that, with her crucified Head pointing her to that wide waste of death, an unsanctified world, and telling her by word, by deed, by life, by death, the strength of his desire for its salvation through her instrumentality, that she should stand idly and wickedly deaf to that call and dead to that appeal? Could you wish her so forgetful of that high end for which the hand of the ALMIGHTY raised her in her beauty from the dust, and set her among the nations,—the end of carrying salvation to every spot of earth, and every generation of time—as to sit down in selfishness, and look unmoved on millions given by Him into her keeping, sinking around her in death! Could you wish the angel labor of this world's renovation performed without her? and when its universal face wears the smile of spiritual loveliness, could you wish in that history alone truly eternal, written out over time by the Spirit of the living GOD, and read in heaven by angels and the "just made perfect,"—the history of that renovation—it should be said her cold heart was the last to feel, her coward spirit the last to look unmoved on danger, her slothful hand the last to be put forth for the Saviour's glory? We might ask such questions of any or of all her members, and there could be but one answer. Were our Church no more than others, they would even then feel they could not bear that such inconsistency, such guilt should attach to her. But she is more than others, and hence comes an added question. She has an organization and a government that peculiarly fit her for action. And we would ask again, Could you wish those capacities to lie useless, those unwonted powers for saving the world to have been given by her great Former in vain? "No!" we should be told by all, "we wish the Church of our love and our choice to do her utmost for the salvation of the world. We wish this to be her one end as taught her by her only teacher, that 'every man' under every clime, every government, every religion, over the whole earth, may be presented perfect in CHRIST JESUS." This is her sole object, and for it let not one of her energies be wanting. Led by her Saviour, we wish to see her going out over the world, scattering around her the blessings of everlasting life.

So far from being inferior to others in her labors, we wish her to do most for the conversion of the whole race to GOD. Others might leave the foremost place, but it is not for her, not for one possessing her endowments and her privileges. We must see her first in the untilled spots—the desert and the solitary place—and there first casting those seeds of life, the bodies of her missionaries. This is what every member really attached to the Church now wishes for her. In this we have an answer to the question, *what* she ought to seek to accomplish. This is her duty. No one can doubt whether the Saviour has enjoined it upon her, if he looks at his life given to the object of man's salvation, his death, his parting command. No one can doubt whether she has recognised the injunction, and in her turn enjoined it upon all her members, who looks at her services. In prayer and in praise alike are they to desire, that "His saving health may be known among all nations." Bringing it before them in varied ways, she leaves no excuse for one of them who wants that desire. It is this, therefore, which the Church should seek to accomplish, viz. to bring the world to CHRIST.

In this point all must agree. Let it be remembered that the question *how* this evident duty shall be discharged is another and independent consideration. It cannot affect the conclusion to which we have come. It may be the most expedient mode to act outward from the centre, thus subduing our own land before we go abroad. It may be to establish an external influence which shall act upon and give life to that centre, thus drawing from abroad by moral influence power for subduing at home. This does not affect the duty of the Church, which is, whatever means are used, to make this her one sole object, to which every exertion is directed and for which every sacrifice is made.

But when once this duty is acknowledged and felt, the next question to be asked is, how shall it be discharged? Accordingly in my next number the question will be considered, — *What means shall the Church employ?*

A FRIEND OF THE CHURCH.

For the Churchman.

INSURING CHURCHES.

MR. EDITOR,—I am one of the most sincere of those whose hearts respond with such universal sympathy to the sorrows of our brethren of St. Philip's Church, Charleston, on their recent bereavement in the loss by fire, of their holy, beautiful and venerable house of prayer. My sensibilities on the subject, however, have been mingled with feelings of great surprise and regret, (might not censure also justly find a place?) that the Vestry should have suffered themselves to be so remiss as not to have provided, at least in part, against the daily exposure to such a calamity, by availing themselves of the great facilities offered in the present day, for the insurance of buildings against loss by fire.

The subject being thus introduced, I leave, with humble commendation of them to that kind Providence, who, I pray, may soon enable them to worship again on the same hallowed spot, all special reference to this bereaved parish, and would ask whether it is just, for the saving of the small annual amount required for premium, to incur the risk, in the event of the loss of a church by fire, of burdening neighbors and friends, and perhaps far distant friends, with a portion, and it may be, no small portion of the expense of rebuilding? Can those vestries be considered faithful to their trusts, who will not avail themselves of the favorable opportunities now afforded of insuring the owners of property whom they represent, and of whose property they have charge, against a loss which might be so easily avoided? Ought not those owners themselves to see that they have legal representatives who will in this important matter do justice to them? Ought it to be considered hard or unfair, if neglect in the premises should be found to occasion a serious difficulty in obtaining aid toward remedying a loss for which a remedy ought in common prudence to have been secured by insurance? The Parish of St. Philip's, New-York, thus obtained the means of defraying nearly the whole expense of rebuilding its church, after destruction by fire. I am very happy also to learn that the large and beautiful edifice belonging to the First Presbyterian Church, in this city, burnt last fall, will probably be replaced with very little, if any expense to the congregation, because of the prudent forecast of the Trustees in securing an ample insurance.

I have not written this, Mr. Editor, in the spirit of censure for what is past, but I do think that all concerned should take a lesson for the future.

If you think so, please insert this; and if your brother editors think likewise, perhaps they might do some good to the Church by copying it.

PRUDENCE.

For the Churchman.

MR. EDITOR,—The extract you gave in your journal of 28th of February, from the "Note on the subject of *responses*," from "The Spiritual Character of the Liturgy," by the Rev. F. H. Cuming, reminds me forcibly of an incident I have heard related of the late eminent Prelate of North-Carolina. While travelling through his Diocese, he was invited to officiate for a village Rector, who was himself engaged at a neighboring sanctuary; previous to their separating, the Pastor deemed it necessary to apprize the Bishop of a deficiency which he deplored amongst his flock, and which he in vain had used his every effort to obviate; observing, "Your eloquence may prevail to convince them of the *deep omission*." The Liturgy proceeded without a *response* from any individual in the congregation, until the Creed was commenced in a most emphatic voice; still no one uttered the confession of their faith; the venerable ambassador paused, and said, "Is there no one in this assembly who believes in GOD, but myself?" He then repeated the first sentence, when an aged lady who was near him, recited faintly; again he paused, and in a most energetic manner inquired, "Is there *only one* here besides myself, who acknowledges a belief in the Holy Trinity?" This sacred duty was ever after solemnly observed in this parish; and Bishop Ravenscroft remembered with grateful affection by Pastor and people.

C.

THE CHURCHMAN.

SATURDAY, MARCH 7, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

WE regret to observe that we have omitted to acknowledge the communication of "Juvenis," furnished some weeks ago. His essay was well written, but not of a kind adapted to our Journal.

GENERAL THEOLOGICAL SEMINARY.

To the Clergy and Members of the Protestant Episcopal Church in the City of New-York, and on Long Island and Staten Island.

BRETHREN,—The Rev. John M. Forbes, the Rector of St. Luke's Church, in this city, has been appointed, under a standing regulation of our Convention, the Agent, for the present year, for the purpose of collecting funds in your several parishes, in aid of the treasury of the General Theological Seminary of our Church; the necessities of which you will find set forth by a Committee of the Trustees, in the following circular from that Committee to the bishops of the several dioceses.

Mr. Forbes will counsel with the several rectors as to the best mode and time of prosecuting his agency in their respective congregations; and I hereby earnestly solicit the prompt co-operation with him of my Reverend Brethren, and commend the cause to the willing and generous aid of their people. Let them but consider the invaluable benefit to every department of human welfare, of having an ample supply of well qualified ministers of the Cross. Let them consider their indebtedness to the great and good Being, whose honor and glory are to be thus promoted. Let them reflect on their obligation to the Divine Saviour, whose agents in his own blessed work of saving the world from the awful effects of human depravity and guilt they may be his instruments in fitting for their high and holy functions. Let them ponder well the boundless extent and the ineffable value of that charity which is directed to the sanctification and salvation of the human soul. Let them consider these things, and surely they will, by GOD's grace, duly appreciate the bounden obligation, and the high and holy privilege, of doing what they can to strengthen the hands of the Church in the pious work of affording due training to those whose hearts GOD may be pleased to move, to offer themselves for admission into the holy ministry.

Soliciting your attention to the above-mentioned circular, hereto appended,

I remain, dear brethren,
Your affectionate brother in the LORD,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, March 4, 1835.

CIRCULAR.

New-York, February 2, 1835.

RIGHT REV. SIR, — At the last annual meeting of the Trustees of the General Theological Seminary, the Standing Committee of that body were directed to take measures for increasing the income of the institution, so as to make it equal to the regular expenses. In pursuance of this object, the Standing Committee, at a meeting held in October last, adopted the following resolution: "*Resolved*, That a circular be prepared, and sent to the Right Reverend the Bishops of the Church, or to the Presidents of Standing Committees of Dioceses where there are no Bishops, respectfully requesting them to adopt such measures by collections in churches, by local agents, or otherwise, as they may deem best, for extricating the General Theological Seminary from its present pecuniary difficulties." The subscribers were appointed a committee for carrying the same into effect.

The pecuniary difficulties referred to in the above resolution have arisen out of the very large difference between the income and the necessary expenditure, amounting, according to a report of a committee at the last annual meeting, to $2555, with the prospect of a considerable increase, from interest on the cost of the building now in the course of erection, and from rent of rooms, which, until the additional Seminary edifice is completed, the Trustees are obliged to provide for the accommodations of the students attached to the institution. So that there is reason to apprehend that the deficiency for the present year will fall little short of three thousand dollars. It must be evident that if this annual deficiency be not met in some way, the whole productive capital of the Seminary will in a very few years be absorbed; and it is to prevent so ruinous a result that this appeal is made to the Church at large in behalf of *its own institution*. Whatever preference may be felt by some for seminaries of diocesan creation, it cannot be doubted that this, originating in the councils and established by the authority of the General Convention, is entitled to a share of support from the *whole* Church. Nor is it right or just, that the burden of its support should be thrown upon those dioceses, in the vicinity of which, by the direction of the General Convention, it has been located.* The benefits are open to the Church generally, and by a reference to the lists of the clergy, it will be seen that there are few sections of our country which are not now profiting by the services of those who have wholly or in part received their education within its walls. The amount asked for, although a serious tax when imposed upon a few, would scarcely be felt by any when divided among all. A contribution from each diocese, in the ratio of five dollars for every clergyman within its limits, would more than meet the deficiency.

The number of students at present pursuing their studies in the General Seminary is 80,† with every prospect of a large annual increase for some years to come; and it would be a measure prejudicial to the best interests of our beloved Church, and an indelible reproach to her members, if the Trustees should feel themselves compelled to lessen the facilities which it now offers for a thorough theological education. It would, however, argue a want of reliance upon the Divine Head of the Church, and of confidence in the zeal and piety of Episcopalians, did we allow ourselves to indulge the apprehension of such an alternative. We believe that we have only to remind those to whose oversight the interests of our Zion are committed, of the necessity of effort, to insure to this invaluable institution a measure of patronage adequate

* From this remark the Committee most gratefully except that liberal and unwearied friend of the Seminary, the Diocese of South-Carolina.

† Of this number 20 are Beneficiaries of the Diocese of New-York, although several of them belong to other Dioceses.

not merely to the relief of its present wants, but to the progressive increase of its usefulness.

WILLIAM CREIGHTON,
THOMAS LYELL,
T. L. OGDEN, } *Committee.*

P. S. As similar appointments will soon be made for the districts including the several other parishes of the Diocese, I ask the favor of the Editor of the (Auburn) Gospel Messenger to copy the above in his columns; and my brethren of those parishes will have the goodness to consider the substance of this communication as also addressed to them. B. T. O.

A THOUGHT FOR LENT.

OUR Saviour tells us that he came to convince the world of sin. We commonly and correctly understand that he does this by the influence of the HOLY SPIRIT which he has sent into our hearts. But there is another sense in which CHRIST may be said to have convinced the world of sin. He exposed himself to the persecutions of his enemics. He suffered all that their wrath and malice and revenge could inflict. But the enemies who inflicted on him these sufferings were men; they had the same nature, the same moral dispositions that we have. And our Saviour, by suffering persecution, brought out, and as it were embodied in action the sinful dispositions not only of his immediate persecuters, but of human nature itself. He thus gave these sinful dispositions a visible and palpable form,—and in this way he may be said to convince the world of sin. We should hardly have believed that men possessed, to such an extent, these sinful dispositions, if we had not seen them developed in the persecution of a perfectly innocent being. Thus it is, that when we look upon CHRIST crucified we may learn our own guilt. In his sufferings and death we may see manifested the same dispositions that are latent in our hearts. If we had shown anger, or malevolence, or treachery against him personally—or against any perfectly innocent being—we should admit at once that we had committed the same sin with his persecuters. But we must remember that the object against which we sin cannot justify our sins. If, for instance, we have perpetrated an act of deception, or malignant persecution, we are equally guilty whether we have performed that action against a good man or against a bad man. If the action is essentially sinful, the character of the person who is the object of it cannot make it holy. Consequently, many of the sins which we commit against one another are equally flagrant, and are in effect the same thing as if they were perpetrated personally against CHRIST. In manifesting the same dispositions with those who crucified the Saviour, we incur, not indeed the same degree, but the same kind of guilt, as they incurred. And hence in all the sins which we commit, we may with strict propriety be said to crucify our Lord afresh. Can we think of this without feeling the liveliest sorrow and compunctions for our sins? Shall we not resolve to call to mind all our sins and repent of them? Shall we not resolve to grieve over the sinful dispositions of our hearts, and implore the gift of that HOLY SPIRIT which alone can cleanse our secret faults and make us turn unto GOD, against whom we have sinned, with full purpose of amendment?

Again, to exhibit the same idea in a different form. What were the sins of those who nailed our blessed Lord to the cross—insulted him in his agony—spit upon him—put on him a crown of thorns—reviled him with every possible indignity, and agonized him with the most exquisite torment? It might be shown that men are every day manifesting the same spirit in their readiness to give offence, to resent insults, to retaliate injuries. But for the sake of considering the subject more easily, and bringing it all to a single point of view,—let it be asked, under what one head may we class all the sins of those persons who crucified our Lord? What one commandment did they all break? Of what one virtue were they all infractions? Were they not all violations of the law of charity? Were they not all in disobedience to this one command, Thou shalt love the LORD thy GOD with all thy heart, and thy neighbor as thyself? And what then are all our sins? Is not every fault with which we can reproach ourselves a violation of charity? And are we not every day committing some faults which are a breach of charity? Do not all our jealousies and suspicions and every unpleasant feeling between ourselves and others, arise from the want of charity? In every quarrel then which we have—in every insult which we resent—in every animosity which we cherish—in every good office which we refuse, and in every unkind deed which we perform, are we not breaking, no greater, but the same commandment with those who crucified the Son of GOD? In all our actions, which are contrary to that spirit of love by which we ought to be knit together, are we not in effect crucifying afresh the Son of GOD? When we call to mind such actions, ought we not to feel not only that we have marred the peace of our brethren, and made ourselves more guilty than we were before; but that we have broken the chief commandment of GOD? Ought we not then, on the recollection even of our smallest sins, to look up to GOD, and exclaim, '*Against thee, thee only have I sinned?*' Ought we not to be penetrated with the liveliest sorrow for these sins, and come before GOD with the words of confession, and the prayer for forgiveness? Ought we not especially to bewail such offences as prove to us that the fountain of wickedness is open in our bosom, and most fervently beseech GOD to restrain those waters of bitterness, pride, envy, anger, passion, and all uncharitableness?

GREAT BARRINGTON.

HAVING given in the last Churchman, an account of the building of a church in Great Barrington, Massachusetts, we are gratified in being enabled, through the politeness of a friend, to lay before the reader a few facts in relation to the first organization of the Church in that place. The source from which we derive our statement is "a Sermon preached at the opening of Christ's Church in Great Barrington, on Christmas day, M DCC LXIV, by Thomas Davies, A. M. and Missionary from the Society." The sermon bears the impress of Providence, N. E., and was "printed and sold by William Goddard, at the Post Office." The subject of the discourse is the worship and principles of the Church, which are set forth and defended in that strain of sober piety and plain substantial good sense for which our older clergy were eminently distinguished. On one page there is an allusion to the "*persecutions* and more than *hostile barbarities*," which the Episcopalians of that day were doomed to suffer. Apprehensive that these and similar expressions might seem harsh to a reader unacquainted with the facts which justified them, Mr. Davies prefaces his sermon in an "advertisement to the candid reader," with a brief statement of the blessings which in this land of liberty and toleration were accorded to his brethren. It may be thought that we have another inducement to publish these facts at present from the circumstance of their being apposite to some unsavory facts with which our good friend "Nova Anglicana" is endeavoring to refresh the memory of our Eastern brethren. By no means: this would rather induce us to suppress the following "advertisement;" for Nova Anglicana, so far from wanting any assistance, is like to tell too much. Besides, we are not without fears that he will regard the present publication as an officious forestalling of his rights; for while he is endeavoring to dispel the mists that hang over the early history of the Pilgrims, we are now to give a "chapter of accidents" which occurred not more than seventy years ago, and of which no less a person than the illustrious founder of Hopkinsianism could say, *quorum pars magna fui.*

ADVERTISEMENT TO THE CANDID READER.

'Tis at the earnest desire of the Church people in Great Barrington, and not from any inclination of appearing in print, I send the following plain and inelegant discourse abroad; and as there are some expressions in it, may appear harsh, and the facts they relate to, improbable in a land of liberty, and where the oppressors can justly claim but toleration, I think it expedient to advertise the reader of those facts, and then leave him to judge of the expressions.

Some of the first settlers of the town of Great Barrington were Dutch people, who professed themselves Lutherans, and engaged and paid a Lutheran minister for coming among them four times every year. When the English came among them, they joined in settling two different ministers, and contributed largely to build the meeting-houses in Great Barrington and Sheffield; but could receive no benefit from either, as they did not believe the principles of Calvinism, constantly taught in both, and could not have their children baptized unless they would openly profess it. Being desirous their children should receive the sacred ordinance of baptism, they were obliged to go thirty or forty miles to a Lutheran minister for that purpose. Seeing they received no advantage from the dissenting minister, and hired one of their own, they applied to the town to consider their circumstances, and to allow them a part of the taxes they paid Mr. Hopkins, to help pay their own minister for visiting them; but this reasonable desire was rejected with disdain and invectives: however they made no disturbance, but attended Mr. Hopkins's meeting, until he compelled them to leave it, by preaching the misterious notions of absolute and irrespective decrees, and the augmentation of good and happiness to the moral system, by the introduction and abounding of sin, &c. Upon this they became uneasy, and told him they could not, in conscience, come to hear and have their children learn such doctrines for the Gospel. Some of the English labored under the same uneasiness, and could not admit the doctrines he constantly taught to be true, and according to the revealed will of GOD: nevertheless if he believed them, he might preach them, but he ought not to compel others to hear and learn them: which however was in some measure the fact; for when some who were dissatisfied, absented for a few days from his meeting, he instigated, from his desk, his people to prosecute them with the utmost rigor of the law: the consequence was, several aged and sober men were put into the stocks, and two into the public jail; their crimes were very atrocious, they could not in conscience, come to hear preached what they could not believe; but they were Lutherans. One Englishman, Mr. Hamlin, was more criminal, yet he was old, sick and lame, so that he could not go abroad; but then he was a Churchman. Call you this liberty of conscience?—'Tis the same that was granted to Churchmen when Presbyterianism, in the days of that arch-hypocrite Oliver Cromwell had rule. 'Tis liberty upon the same footing that the Papist court of inquisition grants to Protestants, of punishing the body for the good of the soul; the same as our progenitors, those famous patrons of religious liberty, allowed the Quakers, of fines, stripes, imprisonments, and death; and yet this is boasted of as a meritorious deed, whilst they proclaim their indulgence, and lenity to all, by words. But to proceed; in process of time, the Lutherans,* together with some of the English there, became acquainted with the doctrines and worship of the Church, and in September 1762, they invited me to visit them; I did, and preached there, &c., when some of the Dutch and English declared their conformity to the Church, put themselves under my pastoral care, and I have visited them as often as was consistent with my other engagements, and have prevailed with sundry other missionaries to do the same; and when no minister was there, they constantly assembled upon the Sunday, and performed divine service, according to our Book of Common Prayer, and read good printed sermons. From this time, that they were regularly embodied in the public and avowed profession of the Church of England, 'twas reasonably presumed, they would no longer be compelled to attend at the dissenting meeting, to hear what they did not believe; nor be obliged to pay taxes to support the dissenting teachers, the which they had hitherto done; but what signifies *reason, justice* and *conscience*, when in competition with *passion, will*, and *interest!* The truth was loud; and clamorous threatenings were thundered out, that if they would not come to meeting, they should suffer fines and imprisonment; but when *that* had no effect, upon better advice the execution was suspended, and changed into railing, calumniating, and anathemas, and a more rigorous collecting of their rates to pay Mr. Hopkins, whom they did not hear; to support the propagation of what they believed erroneous. The Church people began, and before the rates for another year were due, as I think, they raised a large and elegant church, and hired a young candidate for the ministry, as a reader, and steadily attended the worship of the Church. Seeing they had expended so much money for the church, and in every respect were known professors thereof, 'twas presumed they would now forego obliging them to pay to Mr. Hopkins; but like those which the wise man tells us are never satisfied, they more strenuously insisted upon the rates, and because the money could not be raised exactly when called for, some had their goods distressed and sold at under rates; and ten of the more aged and sober men, were sent to the public jail, until the rates were paid. Time would fail me to relate the particular aggravations which attended these oppressions; these are easily conceived, when the characters of the oppressors are known. Notwithstanding all these oppressions, and the violent opposition made, the Church people have unanimously proceeded, and have expended large sums of money,† in so far compleating their church, that they can conveniently attend the public worship there. Now whoever will candidly and impartially consider these facts, and as being done in a land of professed freedom, and by a people who can justly claim for themselves but toleration, will not think any expressions in the ensuing discourse, sarcastical or severe.

Hoping the reader will not be hypercritical upon a juvenile performance, I wish him health and happiness, remaining his servant in CHRIST,

THOMAS DAVIES.

New-Milford, New Year's Day, 1765.

* Called Lutherans, because they embrace the principles of Dr. Martin Luther, a German Divine, who about the year 1517, opposed the errors of the Roman Church; upon which many of the nobility, clergy and common people joined with him, effected the reformation of several whole electorates and kingdoms. His opinions are now held by most Protestant Churches, a few only excepted of the Calvinists.—*Bayley.*

† In a piece wrote at Great Barrington, and published in the Boston Gazette, September 17, 1764, it is asserted, that "the persons who are at the chief expence in this undertaking (that is in building the church) declared for the Church of England to *escape rates*, and *save* money." 'Tis evident the author ran foul of truth with his eyes open, it being said by the dissenters that the Churchmen will ruin their estates in building their church. 'Tis certain they have expended tenfold larger sums than if they had continued nonconformists, and this voluntary. As to escaping rates, if Mr. H--s was the author of that piece, he must know, by a notable instance of craft, that he was mistaken, which instance was, that when the taxes were gathering of the Church people, for Mr. H--s, he went privately to some of the Dutch families, and offered to free them from paying him rates, if they would break off and not join with the Church of England, the which proposal they rejected, and have been forward, upon all occasions, to pay toward the Church. What credit are honest people, then, to give to such nameless stuff, and yet I know some, whether honest or not, who love to hear and propagate such malicious tales!

La Maison de Dieu, Sermon, Prononcé le 9 *Octobre,* 1834, *Jour de la Consécration du Temple de l'Eglise Protestante Française, du Saint-Esprit, de New-York.* Par ANTOINE VERREN, A. M., Recteur de cette Eglise, and Professeur de Littétraure Française au Colombia College. Publié à la demande du Vestry ou Consistoire. New-York: Swords, Stanford & Co.

WE have delayed introducing to our readers the sermon of the excellent and highly esteemed Rector of the Church Du Saint Esprit, in the hope that some one whose knowledge of the language rendered him more competent to appreciate the beauties of the discourse, would favor our readers with a notice of it, and a translation of some of its more eloquent passages. Mr. Verren vividly portrays the workings of natural sentiment, which led men in the infancy of society, to regard the universe as the temple of GOD. He traces the direction of these sentiments in the earlier dispensations as they were developed in a reverence for the tabernacle and the temple at Jerusalem, where JEHOVAH especially manifested his presence. He then expatiates in animated strains on the feelings of the Christian, who is translated from the darkness of nature, and the bondage of typical and ritual observances, into the liberty of worshipping GOD in spirit and in truth. Under this head, the believer is presented with those elevating considerations which, under the new and enlarged dispensation of the Gospel, should prompt the tribute of devout and grateful homage. The following specimen may induce some who have not seen the sermon to procure it and read it. The style of the whole is equally vivacious, while the numerous and felicitous quotations from Scripture prove the mind of the author to be well versed in the "lively oracles" of GOD.

Oh! *la terre où nous marchons est une terre sainte.. tremblons tout étonnés!!*.. Et quand désormais nous viendrons à l'appel qu'il nous fait, au jour de Son répos, de Son triomphe et de notre rachat..pour sonder dans Son sein, abîme de miséricorde, de bonté, de justice, de sainteté..pour nous désaltérer au rouisseau des joies inénarrables..goûter à la manne qui donne, entretient, nourrit l'immortalité, notre image primitive; que notre crainte, notre frayeur et notre recueillement soient sans bornes, mes frères.

Ici, que tout homme s'approche; mais *avec une sainte magnificence*, une âme humiliée jusque dans la poussière. Tel est le fidèle selon l'Evangile...créature devant Son Créateur; *vermisseau qui ne peut rien devant* un Etre *qui peut tout*...il confesse son néant; il soupire; *il n'ose lever en haut les regards*, malgré les encouragemens de Son divin maître...et sa prière est ce seul mot: *pardonne, pardonne, pardonne*, O Justice Eternelle!!!

Combien les grâces que le Seigneur lui a prodiguées, lui continue, le touchent!... Il en calcule le nombre; il les met toutes devant Son souvenir...*la vie, le mouvement et l'être*...faculté de vouloir, de sentir, d'aimer... d'aimer! source des plus plures délices...Son entrée dans l'Egliec...ses espérances pour l'avenir, fondées sur Golgotha...sa certitude par J. C. au titre *de bourgeois des Cieux, aux plaisirs, aux prérogatives, au bonheur des élus et des anges*...O! ses entrailles sont émues... Son cœur semble vouloir se briser...il ne peut retenir les transports de sa joie...il lui faudrait mille bouches pour dire tout sa reconnaissance!!!

Dieu aime cette émotion, ce trouble, cet embarras, mes fréres. C'est le *culte de l'esprit et de la vérité* qu'il commande. Ah! sans lui, que signifient nos génuflexions au sanctuaire?... Songez-y bien, elles ne sont que des formes vaines et inutiles. Elles disent à Celui qui *connaît de loin la pensée*, elles lui disent que nous nous moquons de sa science...que nous voulons paraître aux yeux du vulgaire ce que nous ne sommes pas, et ne désirons jamais être!....

Le Ministre prie, au pied de cette chaire, pour nos infirmités morales, pour nos péchés, nos transgressions, nos crimes; nos besoins, notre disette, nos chagrins, nos peines...si nous ne l'accompagnons que des lèvres...si nous apportons à cette œuvre ces distractions, cette légèreté, cette indifférence, cette tiédeur qui, si souvent, hélas! dans nos temples les profanent...que sera, devant la Majesté suprême, notre encens...notre voix? Notre voix!...l'écho sans âme qui ne résonne que des sons qu'on lui apprend à répéter. Notre encens, que sera-t-il!...une odeur dégoûtante *et de chair et de sang*... une fumée de sacrifice humain, que l'Eternel déteste, vous le savez.

FOREIGN MISSIONS—GREECE.

THE report of Mr. Andrews, of the Mission School at the Sandwich islands, seems to have made, as far as we have ascertained, a different impression on the minds of others from that which it left on our own. We are happy to hear this, and sincerely hope that the inferences which we draw from it are wrong. Our readers ask for information in regard to the results of missions in the East, and we wish to give it to them, but find it a difficult article to procure. Much is printed on the subject, but we are not often so happy as to glean important facts. We have been more gratified with the statements in the last Sunday School Journal, in regard to the missions in Hindostan, than any that we have seen in some time. These we shall transfer to our columns next week; (with a *special* injunction to the printer to credit them to the right source.) To-day we have the pleasure in submitting the following gratifying intelligence in relation to our excellent missionaries in Greece, with which we have been politely furnished by Mr. Mulligan. The fact that a marked preference has been shown by the Government and people generally of Greece, toward the Episcopal missionaries, while it is to us Episcopalians a just source of gratulation, devolves on us at the same time higher responsibilities to sustain the mission which we have planted.

Extract of a letter from one of the female Missionaries of the Protestant Episcopal Church of the United States at Athens, dated Oct. 15, 1834.

"From Sept. 1, 1833, to July 18, 1834, when our annual vacation commenced, 550 pupils entered our schools, and the attendance has been so regular that it was easy to note the absentees. This year the schools were opened a week earlier than usual, the very day the frigate United States returned here. I have examined our list to-day, four hundred have returned, and new ones are daily coming in. Fifty girls and as many boys have been transferred from the infant to the higher schools, by which these have been so filled that we are now enlarging the school-house. * * The Government is expected to be here in December, about the first. We now feel the advantage of having a house of our own; *without it we should be obliged to take our departure from Athens*, for it would be impossible to procure a building at any price. * * Last year, from January to April, we gave 50 Testaments to the pupils, who had been taught to read in these schools; before the expiration of three months we shall have distributed among them 50 more. Children born the year we arrived at Athens are now among the scholars. * * I have translated nearly two volumes of the Bible Questions. Our Sunday lessons are taken alternately from the Old and New Testament. The LORD hath blessed this work of our beloved Church thus far. We do not know what the future may bring forth, but praise and thank him for the past, and rely on him and him alone for what is to come. 'Without faith it is impossible to please' him."

CHINESE REPOSITORY.—This work, which has long been favorably known, and is edited by the American and English Missionaries in Canton and the vicinity, is about to be republished, with a view to its more extensive circulation in the United States. Its aim is to draw the attention of the Christian community to the condition of the Chinese Empire, and of Paganism generally in the East. It is to be published by John P. Haven, 148 Nassau-street.

STATE OF RELIGION IN THE WEST.—A writer in the American Presbyterian, (Nashville,) expresses the belief that there is not in all Tennessee a single congregation of Roman Catholics, or Unitarians, or Universalists—nor a single preacher for any of these sects. We have no organized associations, he adds, of atheists or infidels—no Shakers or Mormonites, or other wild perverters of revelation, or "setters forth of strange gods."

GUTZLAFF'S LETTER TO DR. REED.

IN a London paper of Jan. 14th, just received at our office, we find a letter from the devoted Gutzlaff, to the Rev. Dr. Reed, of London, embracing extracts from his journal, all filled with the same enlarged views, and breathing the same spirit of active, resolute, and persevering labor, high hope, and unwavering faith, which have characterized all his communications since he entered China. We give the letter below, with the omission of a few of the less interesting paragraphs.—*N. Y. Observer.*

Canton, March, 1834.

My dear Friend,—I think you will be anxious to hear about my further proceedings, therefore you ought not to get tired with a large journal.

Great increase of evangelical laborers needed.

November 12th, 1833.—Received orders to embark for Fakien. My last stay at Canton had proved very beneficial. As the work of evangelizing China has greatly increased, the expenses are in equal proportion. I was, therefore, anxious to consolidate my connexion with an Association now forming in England and America, for the express purpose of benefiting the Chinese Empire. One of this number, a man very enthusiastic and firm in the promotion of the good cause, was at Canton; with him I conferred; he gave immediate assistance, and powerfully advocated the cause. A Scottish gentleman promised to furnish the steamboat which will be required to penetrate the central part of China—Keangsoo, Gowkwang, Flookwang, Tye-chuen-ad, Yunnan, to its western frontiers. I engaged, at the time, some scientific English gentlemen to take a part in the enterprise, and gained a few advocates of the holy cause in Bengal; but nothing delighted me so much as the readiness of a Chinese bookseller, who carries on an extensive trade in all sorts of books, to circulate the Divine oracles, with all our religious and scientific productions, throughout the vast empire. If GOD graciously bestow life and health, I shall follow up this plan immediately after my return; but what increased sums will henceforth be required! Yet the Almighty has hitherto furnished the means, and to him I look for further assistance.

I have suffered more than ever before for want of a coadjutor. I have been obliged to neglect many important things which are indispensably necessary, in order to carry on the work with vigor. Alas! I have not yet done the least for Chinese families; but this ought to come next in rotation.

Great demand for Bibles near Canton.

On the 15th I embarked (at Canton) with the kind-hearted Captain. We weighed anchor; and after much tacking, arrived two days afterward at Tacktom. Here I opened my treasures. The demand for the Word of life, throughout the hostile neighborhood of Canton, was very great. We spent a dismal day; and were afterward prevented, by wind and tide, from proceeding much in our intended voyage.

It is only by incessant labor that a work, now of such magnitude, can be carried on. In vain have I tried to substitute others; the most important business has been often neglected, and I have had to commence afresh. My situation is, humanly speaking, forlorn; but with the help of my all-merciful Saviour, I shall again rally my strength: around me is an innumerable nation, to whom GOD has granted access: before me a crown of glory—behind me, former mercies in long array. I am encouraged to persevere. O that the end may be glorious!

Female education.

I am much struck with our Anglo-Chinese female friends. How zealous have they been in the cause at Malacca. I laud their endeavors there, but cannot applaud their apathy in promoting the Gospel among their own sex in China itself; a more extensive sphere of usefulness will never be exhibited. I have been obliged, for want of help, to stop my negotiations for the promotion of female education in Che Keang; this is a matter of grief to my heart. Idle complaints will benefit you very little, and therefore I shall pursue my journal.

Eagerness for books near Haoa.

In the channel of Formosa we met with very hard blowing weather. I arrived, however, at my parish, near Haoa, on Sunday, December 1. GOD be praised for all his mercies. My sphere of operation here extends round a bay, thirty miles in circuit. Though the country is hilly and exceedingly barren, it is, nevertheless, well inhabited by fishermen, sailors and merchants. The population I may pronounce the wildest and most degraded in my extensive route. It is now three times I have visited this place within the course of one year. When I go among the inhabitants, I generally take a few thousand books, tracts, and Scriptures with me. When I am still very far off from the villages, the crowd collect and seize upon the books like vultures. In vain have I tried to reprove their impetuosity; they want the books, and as I am come to distribute them gratuitously, the books they will have. Within a few moments there is not one volume left, and then I am at leisure to turn my attention to the bodily wants of these eager applicants. Half the community is generally sick with various diseases, and it requires a great deal of exertion to satisfy all demands. In one village, which I had never visited before, as it is inhabited by ruffians, I entered without waiting for the bearers of the books to come up. I was very soon met by four men, who told me plainly, if I had brought no books I should not be permitted to enter. Not heeding this harsh language, a sudden cry from the bearers roused me; they had seized upon the whole, and more than fifty men were dividing the spoil. Remonstrances were fruitless. I exposed this brutal behavior, and received a polite message from three literary gentlemen, accompanied by some of their books, and a few presents, in order to assuage my wrath.

Missionaries with iron constitutions wanted.

Incessant labor at home, stormy weather, and other accidents, often prevent my making the usual circuits. I had to-day planned an extensive ramble, and appeared well prepared in front of a borough, but the surf was so high, that I found it impossible to land. To my great regret I have therefore to withdraw without having effected any thing, after six hours of hard toil, whilst the people on shore waited for me with extreme eagerness. At other times, I have been thoroughly drenched with salt water, and waded through the surf; yet these are things not worth mentioning; I humbly hope that these poor wretches will be benefited by my visits. The GOD of all grace will carry on his own work, and fructify the seed so abundantly sown. If I should have a voice in choosing your Missionaries to China, I should say, never send feeble-hearted men to this province: we want some iron characters, who can face dangers and bear with fatigue. Though we are in lat. 25, the climate is very bracing, so that we are not apprehensive of getting the liver complaint; but we are all as ruddy as if we were living in the Highlands of Scotland.

Low state of Civilization.—Fine natural capacity of the Chinese.

The people are, in general, badly off for clothing, as well as for food. Much of their suffering arises from their being in a state of semi-barbarism. The houses, built of stone, are extremely filthy; for the Chinese ladies, though generally neat in their persons, pay not the least regard to true comfort and a snug home. You look in vain for furniture; a small form or stool, and perhaps a table, are luxuries; the floor is not paved, but mere mud, exhibiting all the varieties of hill and dale. The little urchins, who are every where extremely numerous, consider mud their element, and themselves very well situated. These remarks, however, principally apply to the villages of this district; the capital has very neat buildings, and the inhabitants are well dressed; but though the common people are in such a low state of civilization, they are very shrewd, possessing a great share of common sense, and if they were well educated, would yield to few in ability. O that the glorious Gospel may run and have free course, that they may be emancipated from the slavery of Satan. Mr. Tomlin very kindly forwarded me a large investment of choice books, printed at Malacca; I pray GOD that I may be enabled to circulate them all, and unless I be immediately recalled, I shall be enabled to do so.

(*To be continued.*)

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

On Quinquagesima Sunday, March Ist, the Bishop of this Diocese confirmed 24 persons in the Chapel of the Church of the Nativity, in this city.

The Rev. Samuel M'Burney, having brought a letter of dismission to the Bishop of this Diocese from the Bishop of the Diocese of Massachusetts, and been here received, has changed accordingly his canonical residence, and been appointed Missionary at Niagara Falls and Lewiston, Niagara county.

Domestic and Foreign Missionary Society.—The Treasurer, under date of February 10, acknowledges the receipt of $2343; of which $1000 are from the American Tract Society, "for Tract operations in Greece." We notice with pleasure the acknowledgment of "Offerings of the Church, from New-Haven, Conn., and Portland, Me., as also two months' contribution from a family Mite Box." As *Juvenile* contributions we are pleased to designate the "Sunday offering" of two children, a remittance [of $90] from the Heber Society of the Flushing Institute, and another [of 54] from the Juvenile Sewing Circle, at Columbus, Ohio. These are gratifying to us as showing the interest of the *young* in missions,—the noblest interest which they can possibly entertain; and as illustrative of that precept of the divine Saviour, to "gather up the fragments that nothing be lost." The "Missionary Box" of the Sunday School Teachers of St. Stephen's Chapel, Charleston, S. C, ought not to be overlooked, nor the "Christmas offering" from Christ Church, Greenwich, Conn., and from Trinity Church, Windham, N. Y. Worthy of especial commendation is the contribution from Trinity Church, Monroe, Michigan T. (itself a Missionary Station,) of $44, *one half for China*, and one half for domestic missions. What a reproach to the rich congregations of our populous cities! How complete the practical refutation of their selfish sophistry, who "can give nothing for Foreign Missions, they have so much to do at home!"—*The Missionary.*

Calendar.

MARCH.

8. 1st Sunday in Lent.
11.
13. } Ember-Days.
14.
15. 2d Sunday in Lent.
22. 3d Sunday in Lent.
25. Annunciation of Virgin Mary.
29. 4th Sunday in Lent.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *two dollars and eighty-two cents*, being one month's contribution from the Family Mite box to the General Missionary Society.

Also, *twelve dollars and twenty-five cents*, from the Rev. John Dowdney, jun'r., minister of St. Paul's Church, Woodbury, Connecticut, a contribution of said parish after a meeting of the Litchfield County Missionary Association—one half for Domestic missions, and the rest for the China mission.

JAMES SWORDS, *Agent, &c.*

March 4, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.		
March 2.	From Christ Church Association for the Promotion of Christianity, by Mr. N. B. Holmes, their Treasurer, - - - -	$13 13
" 4.	The collection made in St. Peter's Church, on Sunday, 22d of February, by the Rev. T. Pyne, - - - - - - -	10 75
	A Donation from Mr. Gerard Stuyvesant, -	2 00
	From 4 new subscribers, - - - -	9 00
		$34 88

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

March 5, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st *January*, 1836.

Christopher Wolfe, - - - - - - -	$100 00
Rev. J. F. Schroeder, - - - - - - -	100 00
Hon. John C. Spencer, (Student's Alcove,) -	100 00
Rev. Dr. Creighton, - - - - - -	100 00

DONATIONS.

Mrs. S. F. Wiliams, daughter of the late George Warner, Esq. - - - - - - - -	100 00

On part of the Committee,
JOHN MCVICKAR.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Business Agent and Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of a *donation* through the Benevolent Association of Christ Church, New-York, by the hands of N. B. Holmes.

FLOYD SMITH,
New-York, March 2, 1835. 46 Lumber-street.

UNION PLACE SUNDAY SCHOOL.

From Mrs. De Rham, - - - - - - - - $10 00

JOHN MCVICKAR, *Treasurer.*

CHURCH OF THE EPIPHANY.

For the poor children of the Sunday School, from Mrs. De Rham, by Dr. M'Vickar, - - - - - $10 00

March 6, 1835. LOT JONES, 192 Allen-street.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of *three dollars* from Samuel Hoffman, Esq., for the poor of the Church of the Nativity, through the P. E. Press; also *one dollar and fifty cents* from S., for the same.

W. F. WALKER,
March 5, 1835. Corner of Avenue D. and Tenth-street.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE subscriber has the pleasure of acknowledging the receipt of *twenty dollars* from Samuel Stevens, Esq.

March 2, 1835. HENRY CARY, *Treasurer.*

EMANUEL CHURCH GLEANING SOCIETY.

THE subscriber, in behalf of the Gleaning Society of Emanuel Church, gratefully acknowledges the receipt,--

From a lady, for shoes, - - - - - - -	$1 25
From a lady, - - - - - - - -	5 00
	$6 25

F. H. CUMING.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 5th, from the following persons, viz.

Isaac N. Whiting, 2—Rev. Dr. Wyatt—George C. Morgan—Marshall, Brown & Co.—Rev. B. I. Haight—Reuben T. Thom—Rt. Rev. Bishop Onderdonk—Charles Stimpson, jun.—J. W. Ingraham—Rev. George Weller.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Robert A. Hallam--A. M. Driscoll—J. W. Ingraham--Geo. Hawkins—Postmaster, Ballston Spa—Rev. J. Chapman--S. J. Todd—Rev. J. J. Hunt—Miss Kemble--J. C. Pechin.

DR. COIT'S BIBLE.

REV. DR. COIT'S arrangement of the Bible just received, and for sale at the Prot. Episc. Press, 46 Lumber-street.

For the Churchman.

The following beautiful Hymn, from the Ritual of the Catholic Church, is well worthy of republication. Sir Walter Scott has given a version of it in his "Lay of the Last Minstrel."

Φιλαρχαιος.

Hymnus.

Dies iræ, dies illa,
Solvet sæclum in favilla
Testat David et Sybilla.
Quantus tremor est futurus
Quando Judex est venturus
Cuncta stricte discissurus.

Tuba mirum spargens sonum,
Per sepulchra regionum,
Coget omnes ante thronum;
Mors stupebit et natura
Cum resurget creatura,
Judicanti responsura.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.
Recordare Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illâ die.

Lacrymosa dies illa
Qua resurget ex favillâ
Judicandus homo reus
Huic ergo parce Deus!
Pie Jesu Domine,
Dona nobis cœlum.

OBITUARY.

For the Churchman.

MR. CHARLES WOOD UPHAM.

(Continued from page 824.)

Such breathings of devotion show their source to have been a holy heart; and such a prayer, we think, must have ascended to heaven as incense, and have ripened his soul the more perfectly for the skies. The life which he led, the faith and virtues which he evinced, seem to have justified the following tribute that was paid to his memory in a funeral discourse, delivered on the Sunday after his interment.

"It is very natural that the recent case of mortality which has occurred among us, should be a source of severe grief, especially to that family who have been so painfully bereaved;—who have been blessed with an object which gave them the purest delight, and kindled their highest hopes, and which they have been doomed to behold fading in his brightness, and perishing in his youth. It was a mysterious work of Providence; it was one of his sorest visitations.

Armed with holy principles, he whom we mourn seemed fit to encounter the temptations of the world; ardent in the services of his holy Master, he possessed the requisite energies for advancing his interests; glowing with tender affections, he was admirably suited to spread happiness over the domestic circle; full of benevolence, his heart's desire was to do good to mankind; prudent and ripe in his judgment, he was formed to be a ready and safe counsellor; esteeming religion above every thing, he would ever have given it predominance in his mind, pursuit and conversation; earnest in carrying home truth, he would have made his pious exhortations felt. To be bereft of such a one seems a dark movement in the ways of Providence, and an almost inconsolable sorrow. But let us remember that the mercies which his life would give may still be dispensed, though he is called away; for he was but an *instrument* of blessings, and God's beneficent *instruments* are still exhaustless. God can fill the void which he has made in the hearts of the bereaved. The removal of that instrument of mercy, which has been so dear to you, was to save him from any more of the evils and tribulations of life, and to transplant him early, and purified by trials, to his home in heaven.

That he now dwells there, we have every reason to believe, from the contemplation of his life. Divine grace seems very early to have touched his heart; to have elevated his mind to holy things; to have subdued his temper and softened his feelings; to have nurtured him into virtue; and to have given him sincerity of speech, purity of thought, and honesty of expression. He loved serious thoughts and serious things, as if he were not long to remain on earth, but to go to his heavenly Father's home. His school furnished an unsullied record of his industry, obedience and attention; and the short path of his academical course was a bright one. His character seemed to be training up for his protracted trials and early decease. More than four years since he came to this altar for confirmation, with a heart and soul deeply interested in the transaction; and with holy joy he received that apostolical and blessed rite. Here he was furnished with new strength for his accumulated woes; and could the young know how much of religion and grace they need for their temporal and spiritual conflicts, they would never presume to defer, beyond a seasonable time, the reception of that ordinance. Like him whom we mourn, they would early take this strong, safe staff in their pilgrimage. He felt its holy influences, and soon resolved to devote his life to the cause of the Gospel. The great Head of the Church ordered that his ministrations should not be in an earthly tabernacle, but in a church, 'not made with hands.' He brought down his strength in his journey, visited him with a sore misfortune, and painfully admonished him that the journey of life would ere long be finished. The course of his affliction then begun, continued and increased till death.

When told that at least for a year he must be confined to his chamber, and be continued in a recumbent posture, and sustained on the lowest diet, he heard it calmly; he contemplated his confinement as favorable for study, and the improvement of his soul; and he cheerfully employed all his faculties in the intellectual pursuits connected with the ministry, and in spiritual attainments that should qualify him for heaven. The Holy Spirit seemed to be with him to arm him for all his conflicts. His Bible and Prayer-book were his treasures. He talked much of the Church, its doctrines and discipline. He became more and more interested in them, and most persuasively and affectionately commended them to his family. He took delight in prayer, and said he never could be tired of such a delightful duty; and, though at other times weak, he seemed to be excited with an unnatural strength when engaged in devotion. He adored Jesus Christ as his divine Saviour; had the fullest faith in the doctrines of the atonement; looked only to the efficacious merits of Christ's cross, through faith and repentance; and said, that when every thing else was failing him, he hoped that he should not lose his hold on Christ. He never did.

Aware that his recovery was hopeless, he was desirous, before his strength should be too much reduced, to kneel, with his fellow-communicants of our Church, once more around the altar, and gratefully commemorate the shedding of the atoning blood of Christ, and nourish his soul and wash his lips from the purifying 'fountain opened for all uncleanness.' In imitation of his Saviour, he 'desired to eat the passover before he suffered.' His holy desire was granted. He was brought to this church just as the communion service was begun; was strengthened to participate in the banquet; and at the altar sought, most humbly, salvation from the Cross. It was an instructive scene. His efforts to mingle there in the sacrifice was an extraordinary proof of the energy of faith, of the zeal of piety, of the love of Christ, and gratitude for redemption; and was a touching lesson to give to those who, with health and blessings, might be indifferent about public worship, and more especially about the sacrament. The scene was wonderfully refreshing to him; making good the language of the evangelical Prophet, that 'they who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and walk and not faint.' No other day afterward came when he could have made such an effort.

Soon his strength so much left him, that he was confined wholly to his bed, and his disease was extremely afflictive. Long was he unable to move without experiencing the most excruciating pain. Yet he never murmured, never repined. He was not only submissive, but cheerful; and made all around him placid and happy. He 'waited patiently all his appointed time, till his change came.' Apprehending it to be near, he longed to taste once more of the sacrament, and wished to have as many of his friends with him as possible. When the morning of the day arrived, he said, 'We are to have a great feast to-day;' and he was very particular about the arrangement of it, that all things might be decent, reverential, and solemn. When the feast was prepared, all was joy and animation with him. He desired to hear the office for the visitation of the sick as well as the communion service, though in an extremely weak state. He was deeply interested and excited throughout the whole: he felt a rapture, but it was dignified and rational. He strongly uttered the responses. His deep feelings, for a moment, overwhelmed him, in repeating that most eloquent and touching confession of sins, in the communion service, but he soon recovered himself, and was calm. Nothing could have been more impressive than this transaction. Nothing could have had such a perfect and sublime adaptation to this affecting scene as those two grand offices of the Church which were then performed. Afterward he said that it seemed like a little church, as there were two communicants present on the occasion. His strength was wonderful; his features beamed with transcendant joy; and afterward he chanted alone and aloud the 'Te Deum.'

Such was his triumph before his departure. Gradually afterward he continued to decline. His faith, patience and resignation were strong to the last. His extraordinary sufferings were borne with extraordinary grace. He intended, should he have been spared to see another communion day, to enjoy the rite once more; his thoughts were dwelling on it at his dying hour; whilst his friends were around him, he thought it was for the sacramental feast. It was. For his spirit fled, and he was soon at the banquet of the Lamb, and drank wine, new, in the kingdom of God,—a draught of new, infinitely refreshing bliss at the fountain of heaven. He lived the life, and died the death of the righteous. 'Precious in the sight of the Lord is the death of his saints.' He has left this world and gone to his Father. He has put on robes more glorious than belong to an earthly ministry. He treads the golden streets of heaven, not the polluted church of earth. He hears a seraph's choir, not the cold music of mortals. His communicants are the spirits of the just made perfect, and not men stained with sin. There in heaven he has no regret for any trials which he endured for the strength of his faith, or for his love of Christ. There he realizes the value of the instructions which he received at our Sunday school and Church; there he rejoices that he was here a Sunday school teacher, and that he labored to prepare himself for the Christian ministry on earth; for these lessons and duties and labors have the more perfectly fitted him for heaven. His filial virtues through a Saviour's merits, secured his heavenly Father's love; his kindness and goodness are compensated by the benevolence of Christ. His conduct under suffering has translated him to reign with Christ.

'Sorrow not,' then, afflicted friends, 'as those without hope.' Be grateful for his life, and virtues, and example; and look on him as a treasure in heaven, as a jewel in Paradise, to render that glorious scene more desirable, and to ripen you the more perfectly for its bliss. Let the Gospel that sustained him in his agonies sustain you in your loss; and love more ardently that Saviour, whose atoning blood gave him such comfort, and purchased for him an inheritance in the realms of God, and took away the sting of death. The long protracted scene of sadness, that you have been called to witness and experience, was to deepen the impression of religion, and to make indelible on your souls the triumphs of the Cross. May we all feel its power and realize its glorious rewards."

Extracts from the Life of Luther.

LUTHER'S INTERVIEW WITH VERGERIO.

Vergerio came to Wittemberg on the evening of November 6, 1535, with a splendid retinue, and was conducted to the castle with all due honor by the provincial governor. The next morning Luther sent for his barber at an early hour, and told him he was summoned to attend the nuncio of his holiness the Pope, and he would by no means go in dishabille, for he wished to look young, that his enemies might think he had a long time yet to live. He then put on his best suit, and a golden ornament (a present from the elector) about his neck, and remarked, when his attendant expressed some surprise, "This is the way in which we must deal with these foxes and serpents." Then getting into a chariot which had been sent for him from the castle, accompanied by Bugenhagen, he said, "Here go the Pope of Germany, and Cardinal Pomeranus!" Being introduced, he conversed with the nuncio, among other things, on the subject of the council. He said, it was not seriously proposed; the Pope did but play with them; and if it were held, it would busy itself only about trifles, such as tonsures and vestments, and not upon faith, and justification, and the bringing of Christians to the unity of the Spirit and of doctrine—for this would not suit their purpose. He added, that he and his friends felt such assurance of what they believed, as not to need the determination of a council; though others might do it, who groaned under the oppression of men who did not themselves know what they believed. "But," said he, "call your council; God willing, I will attend it, though I should be burned by it." Vergerio asked where he would have it held. "Where you please," he replied; "at Mantua, at Padua, at Florence, or any where else." Vergerio asked, was he willing it should be at Bologna? He inquired to whom that city then belonged; and on being told, "To the Pope;" "Gracious Heaven!" he exclaimed, "has the Pope seized that place too? Well, I will come even thither." The nuncio, in a courtier-like manner, said something of the Pope's visiting Wittemberg. "Let him come," said Luther, "we shall be glad to see him." "But," said Vergerio, "would you have him come with an army, or unattended?" "As he pleases," replied Luther, "we shall be ready for him either way." The nuncio then inquired whether the ministers in Saxony were consecrated. Luther replied, "Certainly; as the Pope will not consecrate them for us, here sits a bishop," (pointing to Bugenhagen) "whom we have consecrated." "Much more conversation," says the author of the narrative, "passed between them, in which Luther fully explained his views with the utmost freedom, and even where the case required, with sharpness of remark." On his taking leave, Vergerio said, "See that you be ready for the council." "I will come," replied Luther, "with my life in my hand."

THE SAME INTERVIEW AS DESCRIBED BY FATHER PAUL.

"Vergerio treated with Luther very courteously, enlarging much on the council and other topics. He assured him that the Pope and Cardinals respected him highly, and were infinitely grieved for the loss of one who, had he employed himself in the cause of God and of the apostolical see, might have done them inestimable service: that the Pope blamed the harshness of Cajetan and the severity of Leo in their dealings with him: that for himself, (the nuncio,) as he did not profess divinity, he would not dispute with him on the existing controversies, but that by common reason he could show him that it would be advantageous to re-unite himself with the head of the Church; for that, seeing his religion, which had come to light only eighteen years before, had raised innumerable sects and popular seditions, attended with the death or banishment of great numbers, it could not be concluded that it came from God: that it demonstrated too blind a self-love for a man to trouble the whole world in order to disseminate his own opinions: that, if he could not but adopt them, it was sufficient for his own conscience and salvation to keep them to himself; that the confusion produced had become so great, that a remedy could no longer be deferred, and that it was in Luther's power to make it easy, if he would be present at the council, and treat with charity, and oblige the Pope,—who was a munificent prince, and took special notice of persons of merit. Æneas Sylvius, he further observed, by following his own opinions, with incessant toil, could rise no higher than to be Canon of Trent; but, being changed to a better mind, became a bishop, a cardinal, and finally Pope Pius II.; and that Cardinal Bessarion's advancement had fallen little short of this. Luther in reply told him, that he made no account of the estimation in which he was held by the Court of Rome, whose hatred he feared not, nor desired their favor: that he declined no labor in the ministry of God's word, though he was but an unprofitable servant: that he could see no more affinity between the service of Christ and that of the papacy, than between light and darkness: that nothing in his whole life had been more serviceable to him than the severity of Leo and the harshness of Cajetan: so that he could not ascribe their conduct to themselves, but to the providence of God; for that, not being at that time enlightened in the great system of Christian truth, but having only discovered certain abuses in the matter of indulgences, he should easily have been prevailed upon to be silent, if only his adversaries would have observed the same condition; but that the writings of Prierias, the haughtiness of Cajetan, and the violence of Leo drove him to investigate the whole subject, and thus to discover errors and abuses more numerous and more intolerable; such as a man could not conceal with a safe conscience; that the nuncio had ingenuously confessed, that he was not conversant in theology, which indeed appeared from the arguments he used; for that none could call the doctrine of the reformers new, unless he believed that Christ, the Apostles, and the holy fathers, governed their lives by such rules as the Pope, the Cardinals, and the Bishops now did: nor could any argument be drawn against the doctrine from the discords in Germany, except by one little acquainted with the Scriptures, and not aware that it is the peculiar mark of the Word of God and the Gospel of Christ, that where it is preached in the world it occasions troubles and tumults, even to the setting of the son against the father, and of the father against the son; and that its effect is to give life to them that obey it, but to increase condemnation to them that reject it: that it was a great fault of the Romanists to support the Church of Christ, as if it were a temporal state, by human sanctions; that this is that kind of wisdom which St. Paul calls 'foolishness with God;' whereas to disregard those political considerations by which the Romish hierarchy is conducted, to trust the promises of God, and to refer the interests of the Church to his Divine management, is that folly of men which is wisdom with God: that it was not in the power of Martin to make the council succeed and prove profitable to the Church; it rather depended on the Pope's leaving it free, that the Spirit of God alone might rule and preside in it; and that all interests, usurpations and artifices of men being excluded, the holy Scriptures might be the sole standard by which every thing should be decided: that if it were so conducted, he, for his part, would carry with him thither all possible sincerity and Christian charity—not for the purpose of pleasing the Pope, or any human being, but of promoting the glory of Christ, and establishing the peace and liberty of the Church; but that so great a blessing to the Christian world could not be hoped for, unless all hypocrisy were laid aside, and the wrath of God against their sins appeased by serious repentance; that the assembling together of men ever so learned, was but a weak resource for this great work; seeing that, so long as the wrath of God is kindled, there is no error so absurd to which the grand enemy of mankind cannot persuade those great learned men who trust in their own wisdom and knowledge—for it pleases God 'to confound the wisdom of the wise:' that he could receive nothing from the Court of Rome compatible with the ministry of the Gospel: that the examples of Æneas Sylvius and Bessarion moved him not at all; the twinkling splendor of worldly greatness having no attractions for him; but that, if he were inclined to boast himself, he might adopt the facetious remark of Erasmus, 'that poor and despised Luther made many rich and great;' that he need not go far to prove this; as the nuncio himself knew that, only in the month of May last, the advancement of Fisher, Bishop of Rochester, to the Cardinalate, was greatly owing, and that of Schoenberg entirely owing, to him."—"Vergerio, therefore," proceeds Father Paul, "could gain nothing from Luther, who maintained his wonted magnanimity, and held fast his doctrine as firmly as if it had been the object of vision to his bodily eyes; openly avowing that the Pope and the nuncio should sooner embrace his doctrine than he would surrender it."

From the Boston Recorder.

THE FAMILY CIRCLE THE NURSERY OF HEAVEN.

Mr. Editor,—Such was the design of the family institution. This was the great design which God had in view when he established this true primary school to educate the souls which he should make for the kingdom of heaven; and no institution was ever better adapted to accomplish the end for which it was established. All human institutions sink into insignificance compared to this, as agents in the work of Christian education. But how can more efficiency be given to this institution? How can all the power and influence of the domestic circle be consecrated to Christ, and made to bear on the best interests of immortal souls?

Sir, allow me to say that few subjects demand more attention from all who would advance the Redeemer's kingdom than this. It is here, at home, that children receive their first, their deepest, their most durable impressions. All the dearest associations of life are connected with childhood—spent in the family circle under the protection of parents. There has been a strong tendency to overlook the mighty energy of this institution as a means of grace; and in looking about for agents by which the work of Christian education may be carried on, the friends of Christ and of man have rather directed their attention to devising new ways and means, than to making a proper use of means already existing and which were ordained of God. Men think more of what they themselves do, than of what God does. God established the *family school;* and has sacredly charged those whom he has placed at the head of it, to train up their little pupils in *the nurture and admonition of the* Lord—to give them such an education as shall secure their best interests during the whole of their endless being. But men have sought out many inventions, with a view, as it would seem, to improve on the system of God, in the holy work of education as well as in other things; and the attention of ministers, churches and parents has been turned away from home, the school where children *must* receive their principal education, to schools of men's appointment, and hireling teachers have been called in to do that which God had imposed on parents as a solemn duty. Public schools and all external means of education are good in their place; but it will be a sad day for our children and our country when, in public opinion, they shall take the place of the family institution as the means of grace and salvation. The family institution has been the great instrument of perpetuating all forms of false religions. In Mahometan and Pagan countries, children are early trained in all the rites and forms of Mahometanism and Paganism at home, under the direction of their parents. Why may not our children be trained in all the principles and practices of our holy religion at home, under the eye of their parents? How can it be done?

Let parents deeply and constantly feel this truth, that their children are born for two worlds, that they have *souls* as well as bodies. Ma, said little S. ——, four years old, as her ma was combing back her hair, and parting it on her white forehead, and adjusting her clothes to her little form, and telling her how very pretty she looked,—Ma, said little S. who belonged to an infant class in a Sabbath school, "Do you think my soul looks pretty in the sight of God?" The astonished and conscience-stricken mother burst into a flood of tears, as for the first time she was made to feel that her dear daughter was related to God and an eternal world. She had ever treated her child as a mere animated plaything, whose form it was her business to improve and deck in gay attire; but now the conviction that her child had a soul worth all the world beside, and that her child's soul must stand before a holy God, fastened on her mind, and for a moment all earthly considerations were forgotten, and she saw her daughter in the light of eternity. Let parents awake to this truth. Let them see in their little babe a thinking, feeling soul, that must think and feel to all eternity, in heaven or in hell.

Let parents, too, keep in mind that children are to be educated for eternity. "If I can educate my children for this world, God will take care of their souls; and should I attempt to educate them for heaven, I should take God's appropriate work out of his hands." If not expressed in *words*, such sentiments are expressed in the *actions* of thousands. Indeed, many seem to act in this business as though they were afraid of doing too much for the souls of their children. Why is it that so many Christian parents are so negligent of the spiritual interests of their children?—so indifferent about giving them religious instruction themselves, or of procuring pious teachers to do it? Do they forget that children have souls to be redeemed by the blood of Christ? No, this is not the great reason; but the great cause of their neglect is, they do not believe and feel that they are to *educate* their children for heaven. The idea of *educating* children for heaven, by the use of appropriate means, seldom enters their minds. Suppose all the Christian parents of New-England knew certainly their children would never go to heaven unless they *educated* them for that holy place: would they not go about this work with more zeal? What hope has a parent that his children will be saved, if he does not give them an appropriate education? Little or none. As well might the man who educates his son in an infamous theatre, or a more infamous grog-shop, hope that he would be raised to places of honor and respectability. Those cruel parents who, trusting to some extraordinary means, or some interposition of God's Spirit to convert their children as they grow up, neglect them while young, and refuse to implant religious principles in their tender hearts, and to *accustom* them to the yoke of Christ early, must expect to see them go away into everlasting punishment.

Say not, "I will let my children alone till grown up, and then I trust God will interpose to save them." Excuse yourselves in sin, hoping God will interpose to prevent the consequences! It is a daring insult to God. Parents! if you will not care for the souls of your children, you have no reason to hope God will care for them. If you will not educate them for heaven, you have no reason to hope they will ever go there. Take hold of this work, then, yourselves, at home. Trust not to hireling teachers. Daily, hourly attend to the Christian education of your children, and thus make your family circle the sweet home of your joys, the nursery of heaven.

Extract from Dr. Wainwright's Election Sermon.

BENEFICIAL RESULTS OF THE UNEQUAL DISTRIBUTION OF PROPERTY.

(Continued from p. 821.)

But then on the other hand, men must be left to their own energies, and must understand and feel that they must rely upon their own exertions for support, and there is nowhere any generous hand or well endowed institution, to pamper them in idleness and vice. No one thing has tended more to aggravate the evils caused by the existing distinction between the rich and the poor, than the well meant efforts made by the one to alleviate the miseries of the other. By an unenlightened and perverted liberality, the extent of pauperism has been increased and its miseries aggravated. It is now time for us to make a broad distinction between the means by which real and inevitable distress is to be relieved, and those injudicious attempts which operate as a bounty to encourage the idle and dissolute. It is the duty of all who wish to exercise a genuine philanthropy, to examine rigidly the tendency of every institution for whose support they are called upon to contribute, and to question very closely every single applicant for charity. Every sum given to the idle and dissolute beggar, is so much lost to the purposes of true benevolence, and in addition to this, it is so much given to increase the evils of mendicity. So with charitable institutions, if their tendency be, as is sometimes the case, to afford an anticipated asylum to those, who by indolence and vice have reduced themselves to distress, then all that goes to support such institutions increases the very evils they were designed to remedy. This indeed is a very perplexing as well as important subject to treat of, and we have hardly yet obtained a sufficient amount of facts and observations to direct us to positive results. Amongst ourselves, however, we have the satisfaction of believing, that the mistakes committed have been very few, the good accomplished very great. Our almshouses which are *houses of industry*, our dispensaries to give medicine and attendance to the sick poor, our hospitals to receive them when suffering from casualties or from chronic or violent diseases, our asylums to protect their fatherless and motherless offspring, our provident institutions to beget in them the spirit of economy and to husband for them its results, and in our chief cities a board of visiters and ministers at large, to instruct and comfort them and to relieve their temporal wants with a discriminating benevolence—all these we must regard as most praiseworthy institutions, and most unexceptionable modes of lessening the evils flowing from the unequal distribution of wealth.

INSTITUTIONS OF THE CHURCH.

By our general institutions, will of course be understood, those plans of Christian effort for maintaining and perpetuating the truth as it is in Jesus amongst ourselves, and diffusing its blessed influence over others, which have been devised, matured, sanctioned, and commended to us by the wisdom of our general ecclesiastical council, the authorized legislation of our Church at large. The General Convention itself may be regarded chiefly as the root from which these trees have sprung, "whose leaves are for the healing of the nations;" our Theological Seminary, and Domestic and Foreign Missionary Society, are its immediate offspring; and our General Sunday School Union, shares no less than they, its interest and its support. Another year will, as we trust, find it sending out at least one other, and scarcely less important shoot, in the establishment of a general institution for publishing and circulating the Bible, Prayer-book, and Tracts. No better means can be adopted for enabling us to realize such an anticipation, than a new and more diligent improvement of those instruments of good with which we have already been provided. To this end the claims of these general institutions must be pressed upon the *individual* members of our Church. Associations and conventions may plan, and legislate, and resolve; but after all they can, in their collective capacity, do absolutely nothing; it is left for individuals to act—to supply them with the means for carrying out their plans—to become the instruments in the successful accomplishment of their benevolent intentions. There is a bare-faced absurdity in the idea of a convention or a diocese determining to do this or that, if it be not at the same time distinctly understood, that the obligation is to be acknowledged and sustained by its individual members or constituents. The extensiveness of the design increases the number of those on whom the claim is to be urged, without diminishing its force, or lessening the weight of responsibility in the case of any. When a plan appears wise and salutary, adapted to promote the interests of the Church at large, and to aid it in the performance of its duty to its divine Head, the call to give his hand and heart to the work, addresses itself immediately to every partaker of its holy fellowship, with just as much of distinctness and force, as if he were alone responsible for its accomplishment—and as if its success or failure depended exclusively upon his activity or indolence.—*(Charleston) Gospel Messenger.*

THE WORLD.

A map has recently been published by the American Sunday School Union, designed to exhibit the present religious condition of the world. Accompanying it is a small volume containing a statement of the operations of the various Missionary Societies in this country and in Europe, with other matter, both interesting and valuable.

The following extracts from the work show how large a proportion of our fellow-beings still remain destitute of the blessings of Christianity.

"It will be observed by the map, that there are two principle points of light—the United States in the one hemisphere, and Great Britain, with a few neighboring countries in the other.

But of these, the United States and Great Britain are almost the only ones where great efforts are made to extend the pure Gospel.

The total population of

The United States is	13 millions.
Of England,	14 millions.
Of Scotland,	2 1-4 millions.

Taking into view the entire world,

The Protestant population is	65 millions.
The Roman Catholic,	125 millions.
The Greek Church,	40 millions.

Making a total of 230 millions who have nominally the Gospel. While there are of

Mohammedans,	140 millions.
Pagans,	480 millions.

Making the entire population of the world eight hundred and fifty millions, 620 millions of whom have no trace of evangelical doctrine.

The number of converts from Mohammedanism and Paganism are not subtracted from the general sum, because it is too small, (probably not much above 100,000) to affect the comparison.

When it is said then, that to 230 millions of nominal Christians is confided the work of evangelizing the remaining 620 millions of the human family, there are included under the general name of Christians, not only persons of all ages and classes, but all who live in nominally Christian countries, though they be atheists, skeptics, vicious, and openly opposed or practically indifferent to the truth. We include also the vast number of the Roman and Greek Churches. These propagate only a corrupt system, founded on tradition and superstition, and restricting the circulation of the Bible.

If we deduct all these, and indeed those only who are connected with Evangelical Churches, the number of Christians who, in the most liberal sense, may be supposed to be favorable to the work, is probably not more than *three millions*. Those who by pecuniary contributions, and other actual efforts, are really engaged in the work, fall below even that amount."

(Auburn) Gospel Messenger.

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B. Curtis Brown, *Print.*